











1776

S. Wood,





A  
TREATISE  
O N

*Tobacco, Tea, Coffee, and  
Chocolate.*



LIBRARY  
A  
FREATISE

and  
Tobacco, Tea, Coffee, and  
Chocolate.

# A TREATISE

ON  
TOBACCO, || COFFEE, and  
TEA, || CHOCOLATE.

IN WHICH

- I. The Advantages and Disadvantages attending the Use of these Commodities, are not only impartially considered, upon the Principles of *Medicine* and *Chymistry*, but also ascertained by *Observation* and *Experience*.
- II. Full and distinct Directions laid down for knowing in what Cases, and for what particular Constitutions, these Substances are either beneficial, or hurtful.
- III. The *Chinese* or *Asiatic Tea*, shewn to be the same with the *European Chamelæagnus*, or *Myrtus Brabantica*.

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*The Whole Illustrated with COPPER PLATES, exhibiting the Tea Utensils of the Chinese and Persians.*

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Written originally by SIMON PAULI;

AND

Now Translated by Dr. J. A M E S.

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*Ante omnia scire convenit Naturam Corporis; quia alii graciles, alii obesi sunt, alii calidi, alii frigidiores, alii humidi, alii sicciore, alios adstricta, alios resoluta, alvus exercet.*

Celsus, Lib. 1. Cap. 3.

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# THE LANCET

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A  
T R E A T I S E  
O N  
T O B A C C O, &c.



S *Nicolaus Monardus*, in *Simpl. Med. Histor.* has given so full and accurate an History and Description of *Tobacco*, that others have only borrowed their Accounts of it from his Works, we shall, in the Words of that Author, in *Cap. 14*, inform the Reader what *Tobacco* is, where it is produced, and to what Uses it is applied.

“ The Plant *Tobacco*, says he, was formerly used by the *Indians*, and especially by the Inhabitants of *New Spain*, for the Cure of Wounds. A few Years ago it was imported into *Spain*, rather for the Decoration of Gardens, than on Account of its medicinal Virtues : But it is now  
B “ more

“ more celebrated for the latter, than used  
 “ for the former.

“ This Plant is among the *Indians* called  
 “ *Picelt* ; for the *Spaniards* first called it  
 “ *Tobacco* from a certain Island of that Name,  
 “ where great Quantities of it were pro-  
 “ duced.

“ It rises to a great Height, and is some-  
 “ times as tall as the *Lemon-Tree*. Its Trunk  
 “ is strait, and sends out many large Branches,  
 “ which bear Leaves almost resembling  
 “ those of the *Lemon-Tree*, but larger, like  
 “ those of the *Burdock*, of a faint green Co-  
 “ lour, and a little rough and shaggy, as the  
 “ Whole of the Plant is. The Tops of the  
 “ Branches bear Flowers of the Shape of a  
 “ small Bell, which are white at the Extre-  
 “ mities, but of a purple Colour in the Mid-  
 “ dle ; and when these Flowers fall off, they  
 “ are succeeded by small Heads, which re-  
 “ semble those of the *Black Poppy*, and con-  
 “ tain a very small cineritious blackish Seed.  
 “ The Root is thick, divided into many  
 “ Parts, internally of a ligneous or woody  
 “ Nature, Saffron-coloured, bitter, and easi-  
 “ ly deprived of its Bark : But I am ac-  
 “ quainted with no medicinal or other Qua-  
 “ lity of which it is possessed.

“ The

“ The Plant grows in most Places of the  
 “ *Indies*, and especially those of a moist and  
 “ shady Nature, and in light well cultivated  
 “ Soils: It may be sown at all Seasons; but  
 “ when it appears above Ground it is to be  
 “ preserved from the Cold, and may be  
 “ transplanted for the Decoration of Garden-  
 “ Walls; for, like the *Citron-Tree*, it conti-  
 “ nues green through the whole Year.

“ The Leaves are only used; though when  
 “ these cannot be had, some use the Seeds in  
 “ their Stead. The Leaves are preserved by  
 “ passing a Thread through them, suspend-  
 “ ing them in a shady Place, and thus dry-  
 “ ing them, after which they are used either  
 “ whole or reduced to Powder.

“ *Tobacco* is hot and dry, and conse-  
 “ quently heats, resolves, cleanses, and is a  
 “ little astringent, as will appear from these  
 “ following Virtues, of which it is pos-  
 “ sessed.

“ The Leaves of *Tobacco* heated and ap-  
 “ plied, prove an excellent Remedy for a  
 “ *Cephalæa*, and *Hemicrania*, provided these  
 “ Disorders arise from a cold Cause, or Fla-  
 “ tulences, but the Use of them is to be often  
 “ repeated; till the Disease is removed. Some,  
 “ before the Application of them, anoint the

“ Head with the Oil obtained from the  
 “ Flowers of the *Orange-Tree*. The same  
 “ Remedy is beneficial for a Rigidity of the  
 “ Neck or *Tetanus*, and for Pains of the  
 “ whole Body, arising from the same Cause.

“ When a Tooth-ach proceeds from a  
 “ cold Cause, the wiping the affected Tooth  
 “ with a Linen-Cloth, soaked in the Juice  
 “ of *Tobacco*, and then putting a Piece of  
 “ the Leaf, made up in Form of a Pill,  
 “ into the Hollow, not only removes the  
 “ Pain, but also prevents the spreading of the  
 “ Corruption.

“ A Decoction of Tobacco-Leaves with  
 “ Water, and a *Linctus* prepared of the same  
 “ Decoction, are beneficial in Disorders of  
 “ the Breast, inveterate Coughs, Asthma's,  
 “ and other similar Disorders proceeding  
 “ from cold Humours. A small Quantity  
 “ of a Syrup prepared of Sugar, and a De-  
 “ coction of the Leaves eliminates any pu-  
 “ trid Humours lodged in the Breast. The  
 “ Smoak of Tobacco-Leaves received into  
 “ the Mouth, sometimes affords Relief to  
 “ asthmatic Patients ; but proper Evacuations  
 “ ought previously to be made, if the Pa-  
 “ tient's Condition can possibly admit of it.

“ Tobacco-Leaves heated under the Ashes  
 “ and



“ and applied to the Pit of the Stomach,  
“ without shaking the Ashes off, afford Re-  
“ lief to Persons afflicted with a Rumbling  
“ of the Intestines, and Flatulencies. For  
“ the same Purposes others bruise the Leaves  
“ with their Hand, anointed with Oil, and  
“ apply them to the Region of the Stomach.  
“ The Leaves triturated in a little Vinegar,  
“ long used by way of Ointment, and bound  
“ upon the Parts affected, are beneficial in  
“ Obstructions, or schirrous Tumours of the  
“ Stomach and Spleen; but over this Pre-  
“ paration warm Leaves, or a Cloth soaked  
“ in the warm Juice of the Leaves, are to  
“ be applied frequently every Day. When  
“ the Leaves cannot be had, Snuff may be  
“ mixed with any deobstruent Ointment,  
“ and the obstructed or tumid Part long  
“ anointed with it.

“ The *Indian* Women greatly extol the  
“ Use of *Tobacco*, not only for Children, but  
“ also for adult Persons who are afflicted  
“ with Crudities of the Stomach; for after  
“ anointing the *Abdomen* with Lamp-Oil,  
“ the Leaves heated under the Ashes, and  
“ applied opposite to the Stomach, on the  
“ Breast and Back, concoct the Crudities,  
“ and render the Body soluble, provided the  
“ Application is repeated sufficiently often.  
“ A small Quantity of the Juice of *Tobacco*

“ Leaves, concocted and depurated with  
 “ Sugar, expels both flat and round Worms  
 “ from the Intestines ; but for answering  
 “ this End more effectually, the triturated  
 “ Leaves ought to be laid upon the Navel,  
 “ and a proper Clyster injected.

“ The Leaves heated under the Ashes, and  
 “ applied as hot as the Patient can bear, af-  
 “ ford great Relief in nephritic and flatu-  
 “ lent Pains, provided the Remedy be suf-  
 “ ficiently often repeated. *Tobacco* is also  
 “ in many Cases an useful Ingredient in  
 “ Clysters, Fomentations, and Plaisters.

“ In Suffocations of the *Uterus*, the  
 “ Leaves rendered sufficiently hot, and ap-  
 “ plied to the Navel, and Region of the  
 “ *Uterus*, afford present Relief ; and if a  
 “ *Deliquium* should succeed, which it fre-  
 “ quently does, the Patient will be forthwith  
 “ roused from it by blowing the Smoak of  
 “ *Tobacco* up her Nostrils. This Practice is  
 “ so common among the *Indian* Women,  
 “ that for this very Reason they carefully  
 “ preserve and greatly esteem *Tobacco* Leaves.  
 “ Some for uterine Disorders previously ap-  
 “ ply odorous Substances to the Navel, and  
 “ then lay *Tobacco* Leaves over them : But  
 “ the most proper Substances for this Pur-  
 “ pose, are *Tachamahach*, Oil of liquid *Am-*  
 “ ber,



“ *ber*, *Peruvian* Balsams, *Caranna*, or a  
 “ Plaister of all these together worn daily  
 “ on the Navel.

“ *Artbritic* Pains, provided the Humours  
 “ are cold, or at least are not too hot,  
 “ are greatly relieved by the Application of  
 “ the warm Leaves, or of a Linen-Cloth  
 “ soaked in the warm Juice of the Leaves ;  
 “ for these resolve and digest the Humours;  
 “ for which Reason they are advantageously  
 “ laid upon œdematous Tumours, previously  
 “ washed with the warm Juice of the  
 “ Leaves.

“ It is certain from Experience, that *Chil-*  
 “ *blanes* are cured by rubbing them three  
 “ or four Times with *Tobacco* Leaves, and  
 “ then washing the Hands and Feet in  
 “ warm Water and Salt.

“ A few Years ago *Tobacco* has been found  
 “ to resist Poison, even that of the most  
 “ virulent Kind, with which the *Cannibals*  
 “ taint their Arrows. It was formerly cus-  
 “ tomary to sprinkle *Sublimate* into the  
 “ Wounds thus inflicted ; but the *Spaniards*  
 “ found a Method of subduing the Force  
 “ of the Poison by Means of *Tobacco*.

“ A Company of *Cannibals* made an At-

“ tack upon a Body of *Indians* and *Spaniards*, some of whom were killed and  
 “ others wounded with their poisoned Darts.  
 “ But as those who survived had no *Sub-*  
 “ *limate*, they were advised by a certain  
 “ *Indian* to pour the expressed Juice of *To-*  
 “ *bacco* into their Wounds, and then apply  
 “ the triturated Leaves of the same Plant  
 “ to them, by which Means their Pains  
 “ were forthwith alleviated, the Symptoms  
 “ checked, the Force of the Poison subdued,  
 “ and the Wounds cured. This Ac-  
 “ cident laid a Foundation for the subsequent  
 “ Use of *Tobacco* against Poisons; and the  
 “ King of *Spain*, in order to be convinced  
 “ of its Efficacy, ordered a Wound to be  
 “ made in the Throat of a Dog, and to be  
 “ anointed with the Poison used by Hun-  
 “ ters; soon after which a large Quantity  
 “ of the Juice of *Tobacco* was poured into  
 “ the Wound, and the triturated Leaves of  
 “ the Plant applied to it, by which Means  
 “ the Dog was effectually secured against  
 “ the Symptoms usually produced by Poi-  
 “ sons.

“ *Tobacco* Leaves laid upon pestilential  
 “ and malignant Carbuncles induce an *Es-*  
 “ *char*, and induce a Cure; nor are they  
 “ a less present efficacious Remedy against  
 “ the Bites of poisonous Animals.

“ The

“ The Leaves, when laid upon recent  
 “ Wounds, immediately stop the *Hæmor-*  
 “ *rhage*, and produce a Conglutination ; but  
 “ if they are large, they ought to be pre-  
 “ viously washed with Wine, their Lips  
 “ brought into Contact, and sprinkled with  
 “ the Juice of the Leaves, after which the  
 “ triturated Leaves are to be secured upon  
 “ the Wound : The same Measures are to  
 “ be taken the next and subsequent Days,  
 “ and a proper Regimen observed.

“ An Instillation of the Juice, and an Ap-  
 “ plication of the triturated Leaves deterge,  
 “ cure, and cicatrise old Ulcers and Gan-  
 “ grenes; provided due Evacuations are made,  
 “ a sufficient Quantity of Blood, if neces-  
 “ sary, is taken away, and a proper Regimen  
 “ observed.

“ By this Means Ulcers are not only  
 “ cured in Men, but also in Animals. For  
 “ through all the *Indies*, Cows, Sheep, and  
 “ other Animals, are much subject to Ul-  
 “ cers, which, on Account of the excessive  
 “ Humidity of the Climate, easily become  
 “ putrid, and full of Worms. In these  
 “ Ulcers it was sometimes customary to  
 “ sprinkle *Sublimate*, the Inhabitants being  
 “ destitute of better Remedies. But as this  
 “ Medicine is dear in that Part of the World,  
 “ what

“ what was used for the Cure of these  
 “ Ulcers generally cost more than the Ani-  
 “ mal was worth. For this Reason the  
 “ Inhabitants, conscious of the Efficacy of  
 “ *Tobacco* on Mankind, transferred its Use  
 “ to the putrid, fetid, and wormy Ulcers  
 “ of Animals; and accordingly found that  
 “ its Juice instilled into them, not only  
 “ killed the Worms, but also cleansed the  
 “ Ulcers, and induced a *Cicatrix*. *Tobacco*  
 “ is also good against the Gallings of Cattle,  
 “ for which Reason the *Indians* always carry  
 “ the Powder of it about with them.

“ I knew a certain Person afflicted with  
 “ Ulcers of the Nostrils, which discharged  
 “ a seemingly contagious *Sanies*. By my  
 “ Advice he dropped the Juice of *Tobacco*  
 “ into them; after the second Instillation  
 “ a large Number of Worms fell away;  
 “ then a smaller Quantity; and after a few  
 “ Days the Ulcers were cured, though the  
 “ Parts eroded were not restored. The rub-  
 “ bing Ring-worms and Scall'd Heads with  
 “ *Tobacco* Leaves is also a beneficial Practice.

“ *Tobacco* is the celebrated Plant used by  
 “ the *Indian* Priests before they give their  
 “ Responses; for it is customary among the  
 “ *Indians* to consult the Priests with respect  
 “ to the Event of Wars, and other Affairs  
 “ of



“ of Importance. Upon such Occasions, the  
“ Priest consulted, burnt dry *Tobacco* Leaves,  
“ received the Smoak of them into his  
“ Mouth through a small Tube contrived for  
“ that Purpose, then dropt down as it were  
“ in an Extasy, lay totally destitute of Mo-  
“ tion, and remained in that Condition for  
“ some Time. When the Fumes of the  
“ *Tobacco* were discussed, he returned to  
“ himself, told that he had communicated  
“ the Affair to his Demon, and gave such  
“ ambiguous Responses, that, whatever the  
“ Event should be, the superstitious Crowd  
“ might be easily perswaded, that he had  
“ prophesied rightly. Thus the credulous  
“ *Barbarians* are miserably hood-wink’d  
“ by the impious and fraudulent Stratagems  
“ of their Priests.

“ The common People among the *In-*  
“ *dians* also receive the Smoak of *Tobacco*  
“ into their Mouths and Nostrils, when they  
“ want either to be transported with plea-  
“ sant Dreams, or to predict the Events of  
“ their Affairs from the Occurrences which  
“ happen to them during Sleep; for as the  
“ grand Impostor, the Devil, knows the  
“ Virtues of Herbs, he has taught them the  
“ Qualities of *Tobacco*, in order to deceive  
“ them by means of these Dreams.

“ Various

“ Various Plants, when chewed, or taken  
 “ internally, are observed to excite false and  
 “ delusory Representations and Ideas of Ob-  
 “ jects. Thus *Dioscorides*, in Cap. de *Sola-*  
 “ *no Maniaco, seu Furioso*, tells us, that a  
 “ Dram of the Root of this Plant, drank in  
 “ Wine, produces false, tho’ not unplea-  
 “ sant Representations; that double the  
 “ Quantity produces an Alienation of  
 “ Mind, which lasts for three Days; and  
 “ that four Times the Quantity proves  
 “ mortal. It is also reported, that if a Per-  
 “ son, when he is going to sleep, eats *Ani-*  
 “ *seeds*, they excite pleasant and agreeable  
 “ Dreams; whereas, the eating of *Horse-*  
 “ *Raddish* procures those of a turbulent and  
 “ ungrateful Kind.

“ *Garcias ab Orta* informs us, that the  
 “ Juice of a certain Plant called *Bangue*,  
 “ mixed with some other Juices, produces  
 “ Alienation of Mind, excites Dreams, and  
 “ frees the Mind from all Anxiety and Un-  
 “ easiness: The like Effects are brought  
 “ about by *Opium*, which is much used by  
 “ the *East-Indians*, and concerning which  
 “ *Garcias* has treated very largely.

“ The *Indians* also, when fatigued by  
 “ carrying Burdens, or by any other violent  
 “ Exercise, smook *Tobacco*, by which Means  
 “ they



“ they become as it were stupid, and fall  
“ asleep ; but when they awake, they find  
“ themselves refreshed, and their Strength  
“ repaired. The *Ethiopians* brought thither  
“ as Slaves, following the Example of the  
“ Natives, smook *Tobacco* too frequently, for  
“ which their Masters chastise them severely,  
“ and burn their *Tobacco*, in order to deprive  
“ them of an Opportunity of using it,  
“ which, however, they continue to do secretly  
“ and in private.

“ *Tobacco* is also used by the *Indians* in  
“ order to allay Hunger and Thirst ; for  
“ they calcine some Shells of River-Snails,  
“ and by Trituration reduce them to a fine  
“ Powder, of which, and *Tobacco* Leaves,  
“ they take equal Parts, and chew them  
“ together till they are reduced to a Kind of  
“ of Mass, which they form into Pills, larger  
“ than a Pea : These they dry in a  
“ Shade, and preserve for Use. When they  
“ intend to travel through Desarts, where  
“ they expect neither Meat nor Drink, they  
“ take a sufficient Quantity of these Pills  
“ along with them, put one between their  
“ Under-Lip and Teeth, and constantly  
“ suck the Liquor from it ; so that when  
“ one is consumed, they supply its Place  
“ with another, and thus they perform a  
“ three, and sometimes a four Days Journey ;  
“ ney ;

“ ney ; during which Time; they say, they  
 “ neither feel the Effects of Hunger nor  
 “ Thirst: The Reason of this probably is,  
 “ that as they continually suck these Pills,  
 “ they draw the pituitous Humours from  
 “ the Brain, which being swallowed, moi-  
 “ sten the Stomach, and allay its natural  
 “ Heat, but are at last consumed by it for  
 “ Want of other Aliments. Instances of a  
 “ similar Nature may be observed in many  
 “ Animals, which, during the whole *Winter*,  
 “ confine themselves to their Holes without  
 “ any Food ; because the natural Heat of  
 “ the Stomach is employed in digesting and  
 “ consuming the Fat which they had ga-  
 “ thered in the *Winter*.”

These are all the Virtues and Qualities  
 of *Tobacco* known to *Monardus* : But, be-  
 sides this, *Zacutus*, in *Observat. Lib. 1. de*  
*Medic. Princip. Histor.*: informs us, that he  
 had often found the Juice of *Tobacco* effec-  
 tual for the Cure of an *Alopecia* or Falling off  
 of the Hairs : Nor is this to be wondered at,  
 since, as the Medicine indicated ought to bear  
 an Analogy to the indicating Symptoms, as  
*Tobacco* is hot and dry, resolvent, cleansing,  
 and somewhat astringent ; and as all these  
 Qualities are, according to *Galen*, indicated  
 in an *Alopecia*, *Zacutus* might succeed in  
 the Cure of it by means of *Tobacco*. I re-  
 member

member two Girls, who being indisposed, had a *Lixivium*, in which dry *Tobacco* Leaves were macerated, prescribed for taking the Scales off their Heads ; but the one was seized with a gentle *Vertigo*, and the other thought she perceived herself, as it were, drunk. But I mention these Accidents for the Sake of young Practitioners, without any Design to discourage them from applying *Tobacco* and its Preparations to other Parts of the Body ; for the celebrated *Hartmann* seems to have thought the Essence of the green Leaves of *Tobacco*, obtained by Infusion in *Malmsey* Wine, a Specific for the Cure of the *Palsy* ; and after a Sweat has been procured, orders the paralytic Limbs to be long rubbed with it ; by which Means, he says, he has often seen them happily restored.

Though *Tobacco* is a valuable Herb, yet the Abuse of it, which we shall afterwards consider, is intolerable, and highly noxious. Besides, *Monardus*, *Ægidius Everartus*, in 1587, at *Antwerp*, published a beautiful Commentary upon the Virtues and Uses of *Tobacco* : And when the same Work was reprinted at *Utrecht* in 1644, various Treatises concerning *Tobacco* were added to it ; such as the *Misocapnus*, or a Treatise on the Abuse of *Tobacco*, taken from the Works of King  
James



*James the Sixth of England; Tobacologia Johannis Neandri. Epistolæ ac Judicia clarissimorum aliquot Medicorum; and the Hymnus Tabaci Raphaelis Thorii.* After these Authors appeared *Chrysostomus Magnenus*, Professor of Medicine in the University of *Padua*, who in 1648, published very learned Exercitations concerning *Tobacco*. Not only from the Authors already mentioned, but also from *Andreas Cæsalpinus; Dalechampius's Historia generalis Plantarum; Lobelii Adversaria, Clusius in his Notæ ad Monardum; Dodonæus; Tabernamontanus; Nardi Antonii Recchi Res Medicæ Novæ Hispaniæ, cum Terentii Lyncei Notis*, we learn what is the native Soil of *Tobacco*, and how the Knowledge of it was introduced into *Europe* after the Discovery of *America* by *Christopher Columbus* and *Americus Vesputius*. Some of these Authors have also described its Virtues and Use, whilst others of them have treated very fully concerning the Abuse of it. Following the Example of these great Men, I shall proceed, without any Partiality, and with that Freedom which is always peculiar to Truth. This is certainly a difficult Attempt, considering the Opposition and Prejudice with which I have to grapple. But before I proceed, I shall take Notice of the Error of *Libavius*, who, according to *Magnenus in Exercitat. 1. Par. 1.* asserts, that

*Tobacco*

*Tobacco* was a Native of *Europe*, since it was found in the almost inaccessible Places of the *Hercynian* Forest : But adds this Author, *Who denies that Seeds are dispersed, and carried every where by the Winds ?* But it is by no means probable, that the Seeds of *Tobacco*, which, comparatively speaking, are as small as the Atoms of *Democritus*, could, by a Whirlwind, be conveyed to the *Hercynian* Forest in *Germany*, from *France*, *Italy*, or *Spain*, much less from *America*. This is a Plant of a particular specific Kind, and the Native of *America* : Neither does any Historian mention such a Whirlwind for the Dispersion of its Seeds. It is true, Mount *Ætna* in *Sicily*, and Mount *Hecla* in *Iceland*, by their sulphureous Eruptions, throw the Ashes to a vast Distance : But it does not to me seem probable, that the Air should ever be in such a gyratory Motion, as to convey Seeds from one Quarter of the World to another, or from one Country to another, though it is not to be denied but they may be carried from a Plain to a rising Ground, or from one Garden to another adjacent to it.

Those Authors, who have called *Tobacco* *Herba rixosa*, the Strife-producing Herb, and *Herba insana*, the Plant which excites Madness, seem not to have been very much in the wrong ; for what is more frequent than

for People of all Denominations to spend the whole of the Day smoaking *Tobacco* in Ale-Houses and Taverns? Nay, so fond are young and old Men of *Tobacco*, that the Father forgets the Interests of the Son, and the Son those of the Father for its Sake. Thus some Men use large Quantities of *Tobacco*, whilst, perhaps, their Families are starving at Home: Whereas some Children spend upon *Tobacco* what their industrious Parents had, with Toil and Care, amassed for their Use. Nay, such is the Madness of some *Europeans*, that they will, for a Trifle, dispose of their Goods, in order to gratify themselves with *Tobacco*.

King *James* the Sixth of *England* tells us, “ that, among the *Americans*, a Servant addicted to the Smoaking of *Tobacco*, can hardly find a Purchaser; so odious is that Custom to the Authors of it themselves.” We *Europeans*, however, are so infatuated and hood-winked, as yearly to sail to *America*, spare no Expences, and expose ourselves not only to Storms and Tempests, but also to Sicknefs and Death, for the Sake of *Tobacco*; and it is certain, that our Men, on their Return from *America*, spread through all *Europe* the *Neapolitan* Disease, which, as *Fioravanta* thinks, was endemial to the *Americans*, on Account of their eating human Flesh.



Flesh. This, to use the Phrase of *Agrippa, de Vanitat. Scientiarum, Cap. 84. is to purchase Death at a great Price.* The *Indians* and *Barbarians* have such an Aversion to the Abuse of *Tobacco*, that they severely chastise the *Ethiopians* and *Slaves* for it, and burn their *Tobacco*; probably, because they suspect that it renders them valetudinary, and disables them to work; in which Situation they are a Burthen upon their Masters. According to *Viganenus, in Lib. de Ritibus Moribusq; Turcarum*; and *Johannes Chrysoſtomus Magnenus, in Exercitat. de Tabac. Exercit. 6. §. 10. Amureth, the 4th Emperor of the Turks*, by an Edict, prohibited the Use of *Tobacco*, under Pain of Death, lest, by the Abuse of it, his Subjects should become effeminate, feeble, and barren. According to *Adamus Olearius, in Lib. 3. Cap. 6. the Emperor of Muscovy, in 1634*, by an Edict prohibited the Importation of *Tobacco* and *Snuff* into his Territories, under the Penalty of being beat with Rods, and having the Nostrils slit in Case of Disobedience: And the same Author says, he saw some who had these Marks of Infamy inflicted upon them. In *Lib. 5. Cap. 31. he also tells us, that Schach Abas, the Persian Monarch, prohibited all Use of Tobacco in that Army, which he raised against Tameran Chan* under the Penalty of the Offender's having his Nose and Lips

cut off; nay, he was so rigid, or rather cruel in his Discipline, that when a certain *Persian*, ignorant of the Edict, came into his Camp with some *Tobacco* to sell, he ordered both him and his Commodities to be thrown into one Funeral Pile and burnt.

These, and other similar Examples, might perhaps have a lucky Influence on some *Europeans*, unless the Custom of using *Tobacco* had become so prevalent and universal, that *James* the Sixth said he believed “ that a  
 “ whole Wood in *England* would hardly af-  
 “ ford Trees enough for hanging the Deal-  
 “ ers in *Tobacco*.” *Hoffman*, in *Lib. 2. de*  
*Medicam Officinal. Cap. 3.* informs us, “ that  
 “ this Prince, in the University of *Oxford*,  
 “ disputed publicly against the Use of *To-*  
 “ *bacco*, giving Instances of Persons who  
 “ used it, who were afflicted with incurable  
 “ Disorders of the Breast, Deliriums,  
 “ Watchings, and Convulsions; and after  
 “ whose Death, the Lungs were found  
 “ black and parched, just as if they had been  
 “ indurated in Smoak.” The same *Hoff-*  
*man* informs us, that he was told by some  
 Soldiers who had resided in *Holland*, “ that  
 “ upon dissecting the Heads of some Snuff-  
 “ takers, who had been executed, they ob-  
 “ served, that the whole internal Part of  
 “ what Anatomists call the *Patera* of the  
 “ Brain,

“ Brain, was black with Snuff.” He was also told by *Patricius Noræus*, “ that in “ the last *Bohemian* War, he saw all the “ Heads of the *English* Soldiers, who were “ killed, in the same Condition.” *Nardus Antonius Recchus*, in *Lib. 5. Rer. Medicar. Nov. Hisp.* observes, “ that those who use “ *Tobacco* too frequently, become ill coloured, have a squalid, sordid Tongue, a “ Palpitation of the Throat, and a preternatural Heat of the Liver, and fall into “ Cachexies and Dropsies, by which they “ are at last cut off.” Thus they suffer for their Folly in gratifying themselves in so preposterous a Manner.

But without expatiating farther upon Things so obvious, let it suffice to have warned the Reader of his Danger, by the foregoing Observations. That Smoaking is more prejudicial and injurious than Snuffing, I think may be justly asserted, if we consider the Instances which Anatomists give us of the Effects produced by each, which we shall hereafter do : I must, however, here observe, that we cannot enough admire the Zeal of *James* the Sixth of *England*, for the Good of his Subjects ; since, in the last Words of his *Miscapnus*, he expostulates with them in the following pathetic and affectionate Manner : “ At last, therefore, O Citizens, if

“ you have any Sense of Shame, or Dread of  
 “ Infamy, left in your Bosoms, lay aside the  
 “ Use of *Tobacco*, a Custom attended with  
 “ Ignominy, received through Error, and  
 “ established by Stupidity. By its Means  
 “ the Wrath of Heaven is excited against us,  
 “ the Health of our Bodies impaired, our  
 “ Substance wasted, and the Dignity of our  
 “ Nation not only diminished at Home,  
 “ but also despised Abroad; for *Tobacco* is  
 “ a Substance loathsome to the Sight, dis-  
 “ agreeable to the Smell, noxious to the Brain,  
 “ injurious to the Lungs, and, by its Clouds  
 “ of black Smoak, nearly resembling the  
 “ horrid Steams of Hell.”

If any Champion for the Interests of *Tobacco*, deaf to my salutary Instructions, should ask me whether I would have the Pope, the Emperor, and all the Kings, Electors, Princes, and Dukes in *Europe*, prohibit and discharge the Use of *Tobacco*? I answer, that such a Revolution is really to be wished for, on Account of the Abuses of *Tobacco* before enumerated. But, before I proceed to give a fuller Answer, I would have the Person who asks this Question, attentively listen to the following sublime and truly noble Sentiments of *Seneca*, in *Lib. de Vita Beata*, Cap. I. “ Nothing, says he, is more  
 “ worthy in itself, nor more becoming the  
 “ Dignity



“ Dignity of a free-born Soul, than not, like  
 “ the Cattle, implicitly to follow the Van of  
 “ the Flock, going, not whither we ought  
 “ to go, but whither they go before us.  
 “ But nothing involves us in more terrible  
 “ Misfortunes, than our judging of Things  
 “ by Fame and Report, esteeming those  
 “ Things best, which are most universally  
 “ assented to, and approved, as we find in  
 “ numberless Instances. We neither live  
 “ agreeably to the Dictates of Reason, nor  
 “ in a Manner that is uniform and con-  
 “ sistent with itself : Hence it is, that such  
 “ Numbers of Individuals fall, as it were,  
 “ upon others. In a large and crowded  
 “ Army, none falls without drawing another  
 “ along with him, and the foremost prove  
 “ fatal to those who succeed them. The  
 “ like happens in every Part and Circum-  
 “ stance of human Life ; for it is the uni-  
 “ versal Practice to impose upon our own  
 “ Reasons, and, by that Means prove the  
 “ Cause of Errors to others.” It is there-  
 fore to be lamented, that we *Europeans*  
 should thus brutally follow the Custom of  
 the *Barbarians*, without listening to Reason,  
 in which we so far excel them, since, to  
 use the Expressions of *Salust*, “ They are  
 “ addicted to Intemperance and Sleep, so  
 “ rude and uncultivated, that they seem to  
 “ lead the Life of Brutes, rather than that



“ of Men, since they indulge themselves in  
 “ Voluptuousness, whilst their Souls are a  
 “ Burthen to them.” In a word, they live  
 in a no less brutal Manner, than the Inhabitants of the Main Land of *Africa*, who, according to *Hippocrates*, in *Lib. de Morbo sacra*, “ lie upon Goat-Skins, and eat Goat’s  
 “ Flesh, without any Bed-Cloths, or Gar-  
 “ ments, or Shoes, except what are made of  
 “ Goat-Skins.” The *Americans* are still worse, since they feed upon human Flesh, have nothing to cover them, and pass their Time in desert Places, and lurking Holes. Since, therefore, the Climate, Soil, and Non-Naturals of the *Americans*, are widely different from those of the *Europeans*, it is highly reasonable, that we should neither admit, nor tolerate, the continual and habitual Use of *Tobacco* in *Europe*.

*Cornelius Agrippa*, in *Lib. de Vanitat. Scient. Cap. 84.* seems, with a good deal of Reason, to think, “ That it would greatly  
 “ contribute, not only to the Health of Man-  
 “ kind, but also to the Interests of particular  
 “ States, to prohibit the Importation of fo-  
 “ reign and exotic Drugs, which are often  
 “ counterfeited, or adulterated, by those who  
 “ deal in them, to the great Detriment of  
 “ the State.” No less salutary and reasonable is that Law enacted at *Rome* by *Nero*,  
 which

which runs in the following Tenor: “ Apo-  
“ thecaries are hereby enjoined, to use no  
“ other Medicines, but those found in *Italy*,  
“ since these are not only better suited and  
“ adopted to the Constitutions of *Romans*,  
“ but may also be had far fresher, more ge-  
“ nuine, and with less Difficulty, Expences,  
“ and Danger, than foreign Medicines, the  
“ most of which are justly to be suspected,  
“ as sophisticated, spurious, spoiled in the  
“ Ship, corrupted by Age, or not collected  
“ at due Seasons, or in proper Places.” Since  
the Diseases described by the Antients, some-  
times seize the *Europeans*, though with new  
and uncommon Symptoms; and since new  
Diseases also appear in *Europe*, I think it is  
not to be doubted, but the Meats, Fruits,  
and other Delicacies, sent from *Asia*, *Africa*,  
and *America*, into *Europe*, are, in some Mea-  
sure, the Sources of our Calamities.

But, without any farther Digression, I shall  
confine myself to the Abuse of *Tobacco*. That  
*Tobacco*, when used with Prudence and Pro-  
priety, is a salutary Medicine, I do not de-  
ny; since I myself use it with great Advan-  
tage in the *Spring* and *Autumn*, at which  
Seasons I am afflicted with catarrhus De-  
fluxions. Most People, when only seized  
with a gentle Cough, are so cautious, as not  
to venture upon a small Dose of the Syrup of  
Violets,

Violets, or Liquorice, without consulting their Physicians, Friends, and Nurses ; but vast Numbers of the *Europeans*, without any Advice, greatly incommode and disturb the Brain, the Seat of their Reason, by using the highly penetrating Smoak of *Tobacco*, in the Morning and Evening, in the Night as well as the Day, and in all States and Constitutions of the Weather, calm and serene, as well as cloudy and over-cast. Let us therefore lay aside this barbarous Custom, so fatal and prejudicial to Health.

Besides, it is probable, that the crafty *Americans*, sensible of the vast Quantity of *Tobacco* yearly imported into *Europe*, may, for the Sake of Gain, impose upon us ; for it is certain, that our own Merchants, influenced by a base and sordid Principle of Avarice, have long ago found Methods of adulterating *Tobacco* by Means of Brine, Lemons, Vinegar, Wine, and Euphorbium. But with respect to these Frauds, the Reader may consult *Neander* in his *Tabacologia*. Besides, it is hardly credible, that the Roaps brought from *America*, under the Name of *Tobacco*, consist intirely of good and sound *Tobacco* Leaves : For almost every one knows, that the Marks of the Goodness of *Tobacco*, whether drawn from the Colour, Smell, Taste, or Weight, vary very greatly among the *Europeans* ;

*ropeans*; who, to their Disgrace be it said, have learned to hang their *Tobacco*, when corrupted, insipid, or light, in Houses of Office, or Vaults, in order to be rendered more acrid and ponderous by the volatile Salts of human Urine and Excrements, under a specious Pretence, that these Salts render it beneficial and salutary, by cleansing the Head; which, they say, is highly beneficial to Persons who drink much. But this is certainly an improper and prejudicial Method of treating the Head, and evacuating its Excrements; concerning the copious Production of which, by means of the corrupted Temperature of the Brain in Persons who daily smoak *Tobacco*, we shall afterwards treat.

Having premised these Things, we now come to decide a Question lately begun to be agitated, namely, Whether Snuffing or Smoaking is the more innocent and safe Custom? I affirm, then, that both are generally pernicious, and none of them to be recommended to any one without great Caution and Deliberation: Though I remember I was formerly a Smoaker of *Tobacco*, yet, I am of Opinion, that Snuffing is a less injurious and hurtful Practice. Some are of Opinion, that by the constant Use of Snuff, the Sight is rendered more clear and penetrating; but with



with how great Danger this Practice is accompanied, is sufficiently confirmed by *Adrianus Spigelius*, in *Corp. human. Fabr. Lib. 7. Cap. 2.* where he proposes a Problem, together with its Answer, in the following Words : “ What is the Cause, why many  
 “ Persons, by often repeated Sternutations,  
 “ especially when industriously excited, suddenly become blind ? This happens, either because the Ramifications of the carotid Arteries, which are so near the Optic Nerves as to touch them, are so filled, as to compress them ; or, because a large Quantity of pituitous Humours is conveyed from the Brain to the Optic Nerves, which are thereby obstructed. When the Disorder arose from the former of these Causes, I have seen the Patients cured by a Seton ; but, when it proceeded from the latter, I never remember to have seen it cured. ” *Job. Chrysoſtomus Magnenus*, in *Exercitat. 8. de Tabaco. §. 1.* affirms, “ that  
 “ by violent Sternutation, some Persons have  
 “ died ; since by it the Head has been so strongly agitated, as by the Effort to burst the *Meninges*, and relax the *Compages* of the Brain. ” And this Opinion he confirms by the Example of a certain Baker, mentioned by *Famianus Strada*, “ who, when  
 “ he had twenty-four Sternutations immediately succeeding each other, died of  
 “ the



“ the twenty-fifth, by the violent Shock, of  
“ which the Arteries of the Brain, and Mem-  
“ branes surrounding it, were broken.” The  
same Author, in *Seet. 4.* of the last-cited  
Chapter, affirms, “ That he saw a certain  
“ Man, who by the excessive Use of Snuff,  
“ had the chrystaline Humours of his Eyes  
“ corrugated, so that all Objects seemed to  
“ be in a Kind of fluctuating Motion be-  
“ fore him.”

If it should be objected, that such Acci-  
dents are rare ; I answer, that though they  
are rare, yet they are not impossible ; and,  
what has happened to some, may also be the  
Fate of others. Though, therefore, the *Falx*  
of the *Dura Mater*, and the *Torcular* of *He-*  
*rophilus*, the fatal Seat of an *Apoplexy*, are  
not forthwith so disordered as to yawn by  
Snuffing, yet the Interests of the Five Senses  
are but ill consulted, by often drawing from  
the Brain with Snuff, what we call *Snot* or  
*Mucus*, which is evacuated through the Nose;  
or rather, according to *Galen*, and other Ana-  
tomists, through the *Os Ethmoides*, which is  
the Organ of Smell, but not at all destined  
for eliminating the Excretions of the Brain.  
Thus Persons who use Snuff to Excess, in-  
stead of bettering, rather impair their Sight,  
and for their Pains generally lose the Sense  
of Smelling.

As

As the Person who, for his Crimes, has lost his Ears, is looked upon with Infamy; what better Treatment does he deserve, who, either through a Contempt of Medicine, or an obstinate Fondness to gratify his own Inclinations, either impairs or destroys those Senses, which indulgent Heaven has bestowed upon him for so noble Purposes! With respect to Instances of this Misfortune, and the Reasons why it happens, *Magnenus* in *Tr. de Abusu Tabaci, Exercitat. 6. Sect. 15.* speaks in the following Manner: “The Sense  
 “ of Smelling, as I have been told by many,  
 “ who have either snuffed or smoaked to  
 “ Excess, is abolished by the Abuse of *To-*  
 “ *bacco*, because the mamillary Processes are  
 “ thereby dried, so that when they are ren-  
 “ dered drier than the Effluvia exciting the  
 “ Perception of any Smell, they cannot be  
 “ duly acted upon by such Effluvia; for  
 “ Smell, according to *Aristotle*, in *Lib. 3.*  
 “ *de Animal.* consists in the dry Effluvia sur-  
 “ passing the Moisture of these Processes;  
 “ so that the common Sensory may have a  
 “ Change produced in it by proper and ade-  
 “ quate Objects.” *Magnenus* also, in *Exer-*  
*citat. 28. Sect. 1.* tells us, “That he knew  
 “ a Man, who, in one Day, snuffed four  
 “ Ounces.” After which, he proceeds to enquire into the Advantages and Injuries attending the Use of Snuff; and to consider  
 why

why it excites Sternutation in those who are not accustomed to it, but not in those who are. This accurate Author also, among other Reasons against the excessive Use of Snuff, advances this, that it may enter the Passages of the *Os Ethmoides*, form itself into *Concretions*, and there lodge for a great while. Hence, it is sufficiently obvious, that when the Passages and Perforations of this Bone are obstructed by Snuff, the Air can neither have Access to the Brain for its Ventilation, nor can the Effluvia of odorous Bodies be conveyed to it; in Consequence of which, the Sense of Smelling must necessarily be lost. Though this should, perhaps, be looked upon as a trifling and inconsiderable Loss; yet Snuff, by its highly narcotic, heating, drying, penetrating, and unctuous Qualities, has such an unlucky Influence on the eighth Pair of Nerves of *Spigellius*, or the first of *Bartholin*, which are appropriated to Smelling, that it gradually impairs, and, in process of Time, totally destroys that Sense; because this Pair of Nerves is conveyed to the mamillary Processes, which are situated in the interior Part of the Brain, near the *Os Ethmoides*, which is covered with the *Dura Mater*. Since, therefore, a large Quantity of Snuff is violently attracted towards the Root of the Nose; and since, according to the Doctrine of *Hippocrates*, Nature is never one Moment idle  
in

in a living Body, all whose Parts are pervious and transparable, it must necessarily happen, that the Parts subservient to the Sense of Smelling must be greatly injured by the narcotic Quality of Snuff. Having said thus much of the Misfortunes produced by excessive Snuffing; we now come to consider those attending the Abuse of Smoaking; in doing which, we shall confine ourselves to Examples, which have a better Effect on the Vulgar, than the nice and fine-spun Deductions of a Philosopher's Reason.

It is therefore certain that *Tobacco* is possessed of an highly penetrating Quality. Thus the celebrated *Heurnius*, in *Lib. I. Method. ad Prax.* speaks of it in the following Manner: “ *Tobacco*, when smoaked, produces  
 “ very singular Effects, since it draws a surprizing Quantity of Phlegm from the  
 “ Mouth and Nostrils: The Smoak arising  
 “ from its dry Leaves laid upon live Coals,  
 “ when received into the Mouth by a Funnel, pervades the whole Brain, and is  
 “ also conveyed to the Ears, and *Uterus*.  
 “ But I can affirm, that this Herb is, in a  
 “ peculiar Manner, appropriated to the Brain;  
 “ easily conveys its Virtues thither, and evacuates all its *Sordes*: For, about a Year  
 “ ago, when I was afflicted with the Tooth-  
 “ ach, I made a Decoction of *Tobacco* with  
 “ Water,



“ Water, adding some *Camomile* Flowers :  
 “ A Spoonful of this Decoction, when te-  
 “ pid, I put in my Mouth, and spit it out  
 “ some Time after ; and this I did for two  
 “ Hours ; by which Means my Pain was  
 “ considerably alleviated. Next Day, when  
 “ I went to my Garden, and stooped to  
 “ pull up a Weed, a large Quantity of a  
 “ Saffron-coloured Liquor, which smelled  
 “ like *Tobacco*, flowed from my Nose, upon  
 “ which my Tooth-ach was immediately  
 “ removed. During the whole of my Life,  
 “ neither Blood, nor any other Liquor, ex-  
 “ cept a serous Phlegm, had flowed from  
 “ my Nose, but upon this Occasion I never  
 “ saw any Liquor of a deeper yellow Co-  
 “ lour.” Other similar Accounts of the pe-  
 netrating Quality of *Tobacco*, I have had from  
 my old Master, *Henningus Arnesæus*, Phy-  
 sician to *Christianus*, the fourth King of  
*Denmark*, who affirmed, “ That not only  
 “ the Smoak of *Tobacco*, but also that of  
 “ every other Substance received by the  
 “ Mouth, was penetrating on Account of its  
 “ Acrimony ; in Consequence of which, it  
 “ must pervade and alter the whole Sub-  
 “ stance of the Brain, both *Meninges*, and  
 “ all the Vessels, and Contents of them.”  
 Besides, as the Smoak of *Tobacco* is hot, pro-  
 ceeding immediately from kindled *Tobacco* ;  
 and as, according to *Aristotle*, it is the Pro-

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perty



perty of Heat to collect homogeneous, and separate heterogeneous Substances, it must necessarily happen, in the very Nature of Things, that this Smoak should fuse and colligate the Phlegm, the Receptacle of which is the Brain, which, according to *Hippocrates*, is the largest of all the Glands. I do not in the least doubt of the Truth of *Arnesæus's* Opinion; for I think that all the Fore-runners of Catarrhs, such as Sternutations, Spittings, and Discharges of Saliva, are produced by Heat, which is the necessary Cause of Catarrhs, though not the productive Cause of the morbid Matter. Thus the celebrated *Hoffman*, in *Lib. 3. Institut. Medic. Cap. 193.* informs us, “ That Heat  
 “ alone, and, for the most part, of the exter-  
 “ nal Kind, such as that of the Sun, or that  
 “ procured by Exercise, Wine, and Aro-  
 “ matics, among which are *Cinnamon* and  
 “ *Saffron*, with which we so plentifully sea-  
 “ son our Aliments, is sufficient to fuse and  
 “ colligate the Phlegm, or acrid Serum.”  
 Thus a Pipe filled with the burned Wicks of Candles, gathered out of Snuffers, or with a Piece of Match used in discharging Cannons, or with a Piece of bituminous, fossil Earth, especially that of *Holland*, will procure as copious a Spitting, as a Pipe of the best *Virginian Tobacco*. Soldiers also, and Sailors, produce the same Pleasure and Effects

fects in themselves by smoaking kindled Paper, as are produced by smoaking *Tobacco*. Since, therefore, acrid Smoak and Heat of every Kind, conveyed to the Brain, fuse the Phlegm, and eliminate it by the *Os Ethmoides* and *Sphaenoides*, the Nose and the Palate of the Mouth, I see no Reason why *Heurnius* should affirm, “ That it has a surprizing  
 “ Faculty of drawing the Phlegm from the  
 “ Mouth and Nostrils ; that it is peculiarly  
 “ adapted to the Brain, easily conveys its  
 “ Virtues thither, and eliminates all its  
 “ Sordes.

As *Tobacco* is hot, dry, unctuous, and penetrating ; it must, on account of these Qualities, soon take Flame : And, as it is possessed of an highly narcotic Quality, it, by its narcotic Sulphur, stupifies those who use it, corrupts the Temperature of the Brain, and destroys its Tone ; whereas, the moderate Smoaking of *Marjoram*, *Betony*, *Rosemary*, *Amber*, and other Substances of a like Nature, would eliminate the Phlegm more safely, and without producing any of these ill Consequences. This narcotic Quality of *Tobacco*, is the Reason why great Smoakers are, during the whole of their Lives, afflicted with a continual Spitting, as I have observed in *Histor. Pompinellæ Class. secund. Quadripartit.* Though by the frequent Use of *To-*  
 D 2 *bacco,*

*bacco*, a large Quantity of Phlegm is eliminated from the Brain; this Plant is not, therefore, a peculiar Specific, adapted to that Organ: For, on the contrary, since it manifestly abounds with a narcotic Sulphur, it is highly injurious, not only to the Nerves, but also to the whole Substance of the Brain. Hence, as I observed before, many Users of *Tobacco*, not only have their olfactory Nerves so injured by its narcotic Sulphur, as to lose the Sense of Smelling, but are also observed not to have a very exquisite Taste, the fourth and seventh Pairs of Nerves being affected. Persons of this Kind are also observed to be fond of Malt Liquors, and to complain of a languid Appetite; because the sixth Pair of Nerves, which descends into the Stomach, is stupified by the narcotic Sulphur of the *Tobacco*: It is, therefore, absurd to maintain, that *Tobacco* is of a cephalic Quality, and peculiarly adapted to the Disorders of the Head, since it is so unfriendly to the Nerves as to produce a Stupor in them. It is more reasonable to argue thus: *Tobacco* is hot, consists of very subtle Parts, and is highly penetrating; therefore, being at the same Time narcotic, it will prove the more hurtful, the more penetrating it is; because the narcotic Quality of *Tobacco*, which is otherwise slow, like that of *Opium*, or *Hemlock*, is, by its other Qualities, exalted, and put in Action;

or,

or, to speak my Sentiments more freely, by means of the Acrimony ascribed to its Salt, whether fixed or volatile, the narcotic Sulphur is conveyed in its full Strength to the Nerves of the Head. That this Sulphur remains pretty long intire, even in a living Person, is sufficiently evinced, by that Saffron-coloured Liquor, smelling like *Tobacco*, which was discharged from the Nostrils of *Heurnius*, next Day after the Abuse of a Decoction of *Tobacco* and *Camomile* Flowers. I would not have any one imagine, that as soon as he lays by his Pipe, his Brain is no longer heated by the Smoak, which, for two or three Days after, he smells, or expires, when he sneezes. Thus, this narcotic, unctuous, and strong-smelled Sulphur, adhering to the Membranes, Ventricles, Gyration, or other latent Passages of the Brain, and being left alone without either Smoak or Heat, gradually and insensibly corrupts the whole Mass of the Brain, by which Means *Tobacco-Smoakers* are obliged to spit and expectorate continually. When the Brain is thus weakened by the copious Spitting excited by the narcotic Sulphur, neither the *Tonsils* nor the *Thymus*, which are destined for imbibing the natural excrementitious Humours of the Brain, are any longer fit for that Purpose. When such an Accident happens, the *Tobacco-Smoaker* begins to yawn, to have a



hoarse and shrill Voice, and a stinking Breath, like those labouring under a *Lues Venerea*.

I think I have now sufficiently proved, that as *Tobacco* is of a narcotic Quality, and its Fumes penetrate intimately into the Brain, so, of course, Smoaking must be more prejudicial than Snuffing. But, if People will still obstinately indulge themselves in the Use of this noxious Plant, all I can do farther, is to warn them of their Danger.



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A  
T R E A T I S E

O. N

T E A.

**I** Have hitherto strenuously endeavoured to preserve the Health of the *Europeans*, by discarding and exploding the Abuse of *Tobacco*: But if any one should ask my Sentiments of *Tea*, which some Years ago began to be imported from *Asia*, and the *Eastern* Countries, and which has Qualities quite contrary to *Tobacco*, since it prevents Sleep, and therefore is by some Authors highly commended as an excellent Cephalic, and very grateful to the *Viscera*, subservient to Nutrition: I answer, that no satisfactory Reply can be made, till we know the Genus and Species of *Tea*, and to what Species of *European* Herbs it may be referred or compared; for *Tobacco* is by us called the *Peruvian Hyosciamius*, but we give no Name of any of our Plants to *Tea*: Nay, it is not

D 4                      known

known, whether *Tea* is what the *Greeks* call *Πα*, an Herb, or *Θαμνίσκιον*, a Shrub, which Words, according to *Ruellius*, *Morantia*, and others, are so confounded by *Dioscorides*, *Theophrastus*, and other Botanists, as to occasion great Disputes among the Learned. But the Authors who have most faithfully collected whatever has been wrote upon *Tea*, either in the *Spanish*, *French*, *Latin*, *English*, or *Dutch* Languages, are *Nicolaus Tulpius*, and *Nicolaus Trigautius*, from the Works of whom I shall enquire,

1<sup>st</sup>, Of what Kind and Species the Herb *Tea* is ?

2<sup>d</sup>, Whether *Tea* is only the Produce of *Asia*, and whether it is ever found in *Europe*, or not ? And,

3<sup>d</sup>, Which of the *European* Herbs may be most properly used in its Stead,

*Tulpius*, then, speaks in the following Manner : “ In the *East Indies* nothing is  
 “ more common than drinking the Decoc-  
 “ tion of an Herb, which the *Chinese* call  
 “ *Thee*, and the *Japonese*, *Tchia*. As my  
 “ Accounts of this Plant were received from  
 “ the best and most impartial Authors, I shall  
 “ willingly hand them down to Posterity.  
 “ The Herb *Tea*, therefore, has long acumi-  
 “ nated

“ nated Leaves crenated about the Edges.  
“ Its Roots are fibrous, and divided into  
“ very small Shreds. It grows not only in  
“ *China* and *Japan*, but also in *Chiam*, only  
“ the Leaves of the *Chinese Tea* are of a  
“ blackish green Colour : Whereas the *Jap-  
“ ponese Tea* is of a fainter Colour, and more  
“ grateful Taste. Hence it also happens,  
“ that the *Tchia* of the *Japonese*, is far more  
“ esteemed than the *Thee* of the *Chinese* ;  
“ since one Pound of the former is frequently  
“ sold at an Hundred *Libræ* ; for it is in  
“ these Parts of the World believed, that  
“ nothing is more salutary and beneficial  
“ than this Herb, whether for protract-  
“ ing Life to extreme old Age, or for pre-  
“ venting the Attacks of Diseases. It not  
“ only renders the Body vigorous and active,  
“ and prevents the Stone, to which none of  
“ the Inhabitants are for this Reason sub-  
“ ject, but also removes Head-achs, Stuf-  
“ fings of the Head, Inflammations, and  
“ Distillations of the Eyes, a Difficulty of  
“ Breathing, Weakness of the Stomach,  
“ Gripes of the Intestines, and Weariness.  
“ It also so effectually prevents Sleep, that  
“ those who drink it at Night, can sit up,  
“ without feeling the least Inclination to sleep:  
“ for it is moderately heating, and by con-  
“ stricting the Mouth of the Stomach, hin-  
“ ders the Ascent of those Vapours which  
“ are



“ are necessary to procure Sleep ; so that,  
 “ by its Means, nothing hinders or interrupts  
 “ those who intend to read or write all Night.

“ This Plant, however, seems neither to  
 “ have been long known, nor long used,  
 “ among the *Chinese*, since they have no  
 “ hieroglyphical Characters, such as most of  
 “ their Letters are, which express its Nature  
 “ and Qualities. These two Nations also differ  
 “ widely, with respect to the Manner of using  
 “ *Tea* ; since the *Japoneſe* mix the *Tea*,  
 “ powdered in a Marble Mortar, with warm  
 “ Water : Whereas, the *Chinese*, boil the  
 “ Plant itself with some Liquor, adding a  
 “ few Grains of Salt, or Sugar. This De-  
 “ coction, they drink with their Friends and  
 “ Visitors ; and even their leading Men do  
 “ not think it beneath them, but rather a  
 “ Piece of Honour to prepare the *Tea* for  
 “ their Guests ; for which Purpose they  
 “ have Cloſets in their Palaces, fitted up on  
 “ purpose, in which they keep their Pots,  
 “ Tripods, Tunnels, Cups, Spoons, and  
 “ other *Tea* Utenſils, which they buy at an  
 “ exorbitant Price, preserve in Silk, and only  
 “ use when their best Friends visit them.  
 “ These, they esteem as much as we do  
 “ Adamants, Gems, and the most precious  
 “ Stones. See *Job. Maſſæus, Rer. Indicar.*  
 “ *Lib. 6, & 12. Ludovic. Almeid. Select.*  
 “ *Epist.*

- “ *Epist. Lib. 4. Petr. Garric. Tom. 2. Lib.*  
 “ *2. Cap. 17. Matth. Ricius, de Christ.*  
 “ *Expedit. apud Sinas, Lib. 1. Cap. 7.*  
 “ *Alois Frois, in Relat. Japon. Jac. Bontius,*  
 “ *Dialog. 6. Med. Indorum, & Johan. Lin-*  
 “ *seot, Cap. 26.”*

*Nicolaus Trigautius, in Tractat. de Regno Chinæ, Cap. 3.* where he treats of the Things produced in *China*, gives us the following Particulars, with respect to *Tea*: “ I purposely, says he, omit the Description of many Things necessary, such as Marbles of different Colours, Carbuncles, and other Stones and Gems, not unfit for painting; odoriferous Woods, Bitumens, and an incredible Number of other Curiosities; but I neither can, nor ought to pass over, in Silence, two or three Things, unknown to the *Europeans*; the first of which is, that Shrub, of the Leaves of which is prepared that celebrated Liquor, called *Cia*, by the *Chinese*, *Japonesse*, and neighbouring Countries. It is not possible, that the Herb from which this is prepared has been very long used by the *Chinese*; since, in order to represent it, they have no hieroglyphical Characters, such as all their Letters are. Hence it may, perhaps, be suspected, that our *European* Woods produce this Herb. They gather the Leaves  
 in

“ in the *Spring*, dry them in a Shade, and  
“ keep them for preparing a Decoction,  
“ which they almost continually use, not  
“ only at their Meals, but also when their  
“ Friends come to visit them; for this is gene-  
“ rally the Entertainment to which they in-  
“ vite each other. It is always drank, or rather  
“ sipped warm ; nor is it ungrateful to the  
“ Palate, in consequence of its temperate  
“ Bitterness ; but it is very salutary, and  
“ frequently used for various Disorders. *Tea*  
“ is not with them all of one Price ; since,  
“ sometimes, a Pound is sold for a Noble,  
“ and, at other Times, for two or three, if  
“ it is accounted good : The best of the  
“ *Japonese Tea* is often sold for ten or twelve,  
“ and the Method of preparing it with these,  
“ is somewhat different from that of the  
“ *Chinese* ; for the *Japonese*, having reduced  
“ their *Tea* to a Powder, mix two or three  
“ Spoonfuls of it with a Cup of boiling  
“ Water, which they drink when moderately  
“ cool : Whereas, the *Chinese* throw some  
“ of the Leaves into a Vessel of boiling  
“ Water, which, after it has imbibed the  
“ Force of the *Tea*, they drink, leaving the  
“ Leaves.” But, in the seventh Chapter of  
the same Work, which treats of some of  
the Customs of the *Chinese*, the Author speaks  
in the following Manner : “ When any one  
“ receives a formal Invitation to a Feast ;  
“ the

“ the Day before, or several Days before, it  
“ is to be kept, the Master sends him a Kind  
“ of Ticket, desiring his Presence : When  
“ he is come to the House, and the usual  
“ Ceremonies past, he is set down in the first  
“ Hall, where he drinks his *Tea* ; after  
“ which he is conducted to the Feasting-  
“ Room, which is not adorned with Car-  
“ pets, which they never use, but with Pic-  
“ tures, Flowers, Vessels, and other antient  
“ Household Furniture.” Though these  
Accounts may satisfy the Vulgar, yet they  
will not prove satisfactory to Physicians,  
who want to know, whether *Tea* is an Herb,  
a Shrub, or a Species of Copse ; for the two  
last quoted Authors differ from each other ;  
since *Tulpius* calls the *Chinese Tea*, “ an  
“ Herb, with darkish, green, oblong Leaves,  
“ acuminate and crenated about the Edges,  
“ with fibrous Roots, divided into many  
“ small Shreds. Whereas, the Leaves of  
“ the *Japonesse Tea* are of a fainter green Co-  
“ lour, and of a more grateful Taste.” But  
“ *Trigautius* affirms, “ that it is a Shrub of  
“ the Leaves, of which the celebrated *Cia*,  
“ of the *Chinese* and *Japonesse*, is prepared  
“ by Decoction.” The former asserts, that  
the Herb *Tea*, grows not only in *China* and  
*Japan*, but also in *Chiam* : The latter thinks  
it is to be suspected, that it is also produced  
in the *European Woods* : But, as I shall af-  
terwards



terwards accurately discuss these Points, I shall only here observe, from *Olearius*, that *Maffæus*, in *Tr. de Rebus Indicis*, affirms, that the *Japoneſe*, from a certain Plant, expreſs an highly ſalutary Liquor, which they call *Chia* ; and *Linſchotanus*, in *Tr. de Inſula Japoniæ*, tells us, that the Inhabitants of *Japan* prepare a Drink called *Chaa*, from a certain Herb : But theſe Authors neither mention the Shrub, nor the Leaves, but unanimouſly aſſert *Tea* to be an Herb. *Jacobus Bontius*, Phyſician in Ordinary to the Town of *New Batavia*, in the Iſland of *Java*, in the *East Indies*, in *Medic. Indor. Lib. 2. de Conſerv. Valetud. Dialog. 6.* affirms, “ that the Leaves of the ſmall Herb, “ from which *Tea* is prepared, reſemble thoſe “ of the *Daiſy* or leſſer *Couſound*, and have “ ſmall Inciſions about their Edges.” But ſince, in the ſubſequent Chapter, he affirms, that the Inhabitants of that Country, though brutally ignorant in every other Reſpect, have yet ſuch an exact Knowledge of Roots and Plants, that if *Pavius*, the greateſt Botanift of his Age, was to riſe from the Dead, he would wonder to find that he could be inſtructed by theſe Men ; I am ſurprized, he ſhould have deſpiſed their Information, and, contrary to the Cuſtom of their Hiſtoriographers, given us (*Europeans*) ſuch a lame and imperfect Deſcription of *Tea*, when com-

menting

menting on the *Indian* Plants. One would be ready to take it for an Herb, when he is told, that its Leaves resemble those of the *Daisy*, and have small Incisions about the Edges, which *Tulpius* also ascribes to them. It is worth our Observation, that *Tulpius*, *Trigautius*, *Bontius*, and other Authors, unanimously agree in this, that the Decoction of *Tea* is of a pretty, grateful, bitter Taste. In order, therefore, to clear up these Difficulties, I must have recourse to the Reverend Father, *Alexander de Rhodes*, who, in his *Sommaire des divers Voyages & Missions Apostoliques*, speaks in the following Manner :

“ Among the most memorable Things in  
 “ this Country, is *Tay* ; the Use of which  
 “ is not only common to all the *Eastern*  
 “ Countries, but also begins to be known  
 “ in *Europe* : It is justly to be reckoned  
 “ among the most salutary Substances which  
 “ I observed in this Country ; and I do not  
 “ know but it is one of the principal Causes,  
 “ why the Inhabitants not only enjoy  
 “ such a good State of Health, but also  
 “ arrive at so extreme an old Age. The  
 “ Leaves are as big as those of the Pomegranate Tree, and the Shrub itself resembles  
 “ the Myrtle Bush. Nor does *Tea* grow in  
 “ any Part of the World, except in two  
 “ Provinces of *China*, which are *Nanquin*  
 “ and *Chim*, the Inhabitants of which have  
 “ their

“ their Harveſts for *Tea* Leaves, as we have  
“ for our Grain in *Europe*. Theſe Leaves  
“ they dry in Furnaces, and preſerve for Uſe  
“ in cloſe ſtopped Veſſels. It is frequently  
“ uſed through all *China*, *Japan*, *Tonquin*,  
“ and other Kingdoms ; and there are ſuch  
“ great Quantities of it, that it is ſold at a  
“ ſmall Price. For this Reaſon they uſe it  
“ frequently every Day, or rather each Hour,  
“ prepared in the following Manner : They  
“ throw the Leaves into boiling Water,  
“ which they forthwith take off the Fire ;  
“ and when the Leaves have ſubſided, which  
“ is generally in a Quarter of an Hour, they  
“ drink the Water, from which they find  
“ three very happy Effects ; the firſt of  
“ which is to reſreſh Vapours, and alleviate  
“ Pains of the Head : For when I laboured  
“ under an *Hemicrania*, or any other Diſor-  
“ der of the Head, by drinking this Water,  
“ I had my Pain ſo quickly alleviated, as if  
“ a Perſon had done it by the Application  
“ of his Hand. When, for the Sake of  
“ hearing Confeſſions, I was obliged to ſit  
“ up whole Nights, I uſed the ſame Remedy,  
“ and, by its Means, was not only hindered  
“ from ſleeping, but alſo felt no more Un-  
“ eaſineſs next Day, than if I had not ſat  
“ up. I once made an Experiment of this  
“ for ſix Nights ſucceſſively, but muſt con-  
“ feſs I found myſelf wearied and exhausted.

“ The

“ The second Virtue of this Water, or De-  
 “ coction, is to corroborate the Stomach,  
 “ and the third to purge the Kidnies from  
 “ Stones and Gravel.” *Bernardus Vare-*  
*nius*, in *Descript. Regni Japoniæ*, Cap. 23.  
 speaks in the following Manner : “ Not  
 “ only the *Japoneſe*, but alſo the *Chineſe*,  
 “ are delighted with Draughts of almoſt  
 “ boiling Water, in which the Powder of  
 “ *Tea* is ſprinkled. The Herb *Tea* is not  
 “ only Green itſelf, but alſo tinges any  
 “ Liquor with the ſame Colour. It grows  
 “ only in ſome, and not in all Coun-  
 “ tries, and the finer Kind of its Leaves is  
 “ thought to be very valuable. Theſe Leaves  
 “ are, by the richer Sort, kept in large Veſ-  
 “ ſels, cloſe ſtopped, in order to prevent the  
 “ Acceſs of the Air. The Leaves, before  
 “ they are uſed, are reduced to a Powder.”  
 And a little after he ſubjoins, “ This Liquor  
 “ is pleaſant to the Taſte, and highly ſalu-  
 “ tary, eſpecially for carrying off the Un-  
 “ eaſineſs produced by Surfeits, and for re-  
 “ moving all pituitous Diſorders : So that  
 “ it is become a proverbial Saying, with re-  
 “ ſpect to the Rich, *How is it poſſible they*  
 “ *ſhould not enjoy good Health, ſince they*  
 “ *drink the beſt Tea?*” *Olearius*, in the  
 Work before quoted, ſpeaks of *Tea* in the  
 following Manner : “ We have already ob-  
 “ ſerved, that at the *Maidan* in *Iſpahan*,  
 E “ there



“ there are, among others, particular Species  
 “ of Inns, called *Tzai*, *Chattai*, and *Chane*,  
 “ in which, as well as in other Places, the  
 “ *Persians* drink an hot, black Water, pre-  
 “ pared of an Herb, brought into their  
 “ Country by the *Usbeck Tartars*. This  
 “ Herb has oblong pointed Leaves, about  
 “ an Inch long, and half an Inch broad,  
 “ which, when dried, are of a blackish Co-  
 “ lour, and shrivel up into the Form of a  
 “ Worm; but they are the same with what  
 “ the *Chinese* call *Tea*, and the *Japonese* and  
 “ *Indians*, *Chia*, and *Cha*. In each of these  
 “ Nations, this Herb is highly esteemed;  
 “ the *Persians* boil it with Spring-Water,  
 “ *Anise* and *Fennel*: Some of them also add  
 “ a small Quantity of *Cloves* to it. The  
 “ *Persians*, *Chinese*, *Japonese*, and *Indians*,  
 “ ascribe uncommon Virtue and Efficacy to  
 “ this Water, affirming, that it produces the  
 “ most salutary Effects on the Stomach,  
 “ Lungs, Liver, Mass of Blood, and all  
 “ the *Viscera*, which it deterges and corro-  
 “ borates. It also expels the Stone, removes  
 “ the Head-ach, and dissipates that super-  
 “ fluous Humidity, which produces Lassitude  
 “ and Drowsiness. By drinking this  
 “ Water, a Person is rendered so lively, brisk,  
 “ and alert, as chearfully to bear the Want  
 “ of Sleep for several Nights, and without  
 “ any Pain, or Fatigue, apply long to Bu-  
 sineſs

“ finess of the greatest Importance. This  
 “ Liquor, when drank in Moderation, not  
 “ only preserves Health, but also protracts  
 “ Life to an excessive old Age. This Herb  
 “ *Tea* is, at present, well known in *Holland*,  
 “ since the *East-Indiamen* bring large Quan-  
 “ tities of it to *Amsterdam*.” *Johannes Al-*  
*bertus von Mandelslo*, in *Itinerar. Indiæ Ori-*  
*entalis*, Cap. 11. gives us the following me-  
 morable Account of *Tea*: “ In our Visits,  
 “ we make use of the black Water, in which  
 “ the Herb *Tea* is boiled. This Liquor,  
 “ which is very common in the *Indies*, is  
 “ greatly admired, not only by the Natives,  
 “ but also by the *English* and *Dutch*; since  
 “ it is said to carry off Phlegm, warm the  
 “ Stomach, and procure Digestion. We  
 “ drink it three Times a Day, namely, in  
 “ the Morning, Afternoon, and Evening.  
 “ The *Persians* also drink a black Water,  
 “ called *Chavve*, which, in Colour, resem-  
 “ bles the *Tea*, though its Virtues and Effi-  
 “ cacy are different; since the *Chavve* is  
 “ a great Cooler, and procures Sterility, on  
 “ which Account, the lascivious *Persians*  
 “ chuse to drink it: On the contrary, the  
 “ *Tea* moderately warms, and strengthens,  
 “ the Bowels and Stomach.”

*Gulielmus Leyl*, a Native of *Denmark*,  
 after his Return from the *East Indies*, at my

Request, courteously wrote me the following Particulars with respect to *Tea* : “ I was  
 “ informed by the *Chinese*, in the Islands  
 “ of *Java*, *Macassar*, *Celebes*, and other  
 “ Places, that the *Cha*, or *Thee*, grew in  
 “ *China* and *Cathaya* ; but that the best  
 “ came from *Cathaya*, a Country belonging  
 “ to the *Tartars*. The Herb is, in the  
 “ *Chinese*, *Japonese*, *Tartarian*, *Persian*,  
 “ *Arabic*, *Turkish*, and *Indostan* Languages,  
 “ called *Cha* ; in the Pronunciation of which  
 “ Word, it is to be observed, that the *Ch* is  
 “ founded as it is in *Spain* and *England* ;  
 “ but is by the *Persians*, *Arabians*, and *Turks*,  
 “ expressed by one of their own Characters.  
 “ By such of the *Chinese* as border upon the  
 “ Sea it is called *The*. In these Countries,  
 “ vast Sums of Money are laid out upon this  
 “ Herb, which is said to be possessed of very  
 “ considerable Virtues ; for it corroborates  
 “ the Stomach, and produces a good Di-  
 “ gestion ; nourishes the Limbs, and dissipates  
 “ and carries off by Urine, or otherwise,  
 “ all peccant and redundant Humidity. It  
 “ also cures the Gout, and prevents, or ex-  
 “ pels the Stone and Gravel. During my  
 “ Residence, for many Years there, I never  
 “ had the smallest Symptoms of the Gout,  
 “ with which I have been violently afflicted  
 “ since my Return into *Europe*. The *Chi-  
 nese* are also Strangers to the Stone, and  
 “ their

“ their *Tea* not only preserves the Body in  
 “ good Health, but also removes Intoxi-  
 “ cation. It prevents Sleep, and renders  
 “ Persons alert and chearful in the Dispatch  
 “ of Business. The Water prepared of this  
 “ Herb, is to be drank in a Morning fast-  
 “ ing, with preserved Ginger, as also after  
 “ Dinner, between Meals, after Supper, or  
 “ at any Time, since the frequent Use of it  
 “ is not hurtful. They boil a Pint of Wa-  
 “ ter in a Pot; then put a Spoonful of  
 “ *Tea* into it, and cover it close up for a  
 “ Quarter of an Hour, during which Time  
 “ they shake it frequently. Those to whom  
 “ this Liquor is disagreeable, on account of  
 “ its bitter Taste, put Sugar-Candy into the  
 “ Cup; but, its Efficacy is greater, when  
 “ drank without it. The People of Fashion  
 “ in *Cbina* and *Japan*, have their particular  
 “ Kettles, in which they boil the Water by  
 “ itself, and then pour it upon the *Tea* in  
 “ another Vessel, which they cover for a  
 “ a Quarter of an Hour, shaking it fre-  
 “ quently.”

In order to determine that dubious and  
 perplexing Question, Whether the *Tea* of the  
*Chinese* is an Herb, or a small Shrub? It is  
 necessary I should previously enquire, whe-  
 ther it is only produced in *Asia*, or whether  
 any of it is also to be found in *Europe*; as



also which of the *European* Plants is the most proper Succedaneum to it? In these Disquisitions, I must, therefore, have recourse to the Suffrages of the before-quoted Authors. But I must here advise all Physicians to divest their Minds of Prejudice, and carefully peruse *Hippocrates's Treatise de Aere, Aquis, & Locis*, by which they will be informed, how much *Airs, Waters, and Soils*, agree, or disagree, and what proportionable Variations, or Alterations, these Agreements, or Differences are capable of producing. The celebrated *Hoffman*, in *Lib. 2. de Medicament. Officinalibus, Cap. 15.* when speaking of the *Myrtle*, tells us, “ That we are carefully to  
 “ attend to the native Soil and Climate of a  
 “ Plant, by which it is rendered either better or worse, in consequence of which, its  
 “ Faculties and Virtues will not be the same in  
 “ different Countries.” This Doctrine I have every where inculcated in my *Quadripartitum*, but especially in the Histories of *Betony, Carduus Benedictus, Scurvy-Grass, Marsh Trefoil, Dragons and Squills*. My Design in advancing this is, to shew the Probability of the Production of *Tea*, not only in the Kingdoms of the *East Indies*, such as *China, Japan, Chian, Nankin, and Cham*; but also, according to the Conjecture of *Trigautius*, in the *European Woods and Forests*: And I am the more inclined to this Opinion, because

cause the celebrated *Olearius* informs us, that the *Tartars* of *Uzbeck*, who, according to *De Laet. in Descript. Persiæ, Cap. 1.* are separated from the *Persians*, wage War upon them, and export *Tea* from *Cattajo* into *Persia*: Besides, *Gulielmus Leyl*, a Gentleman, not only of Distinction, but also of untainted Veracity, informs me, in his Letter, that in *Java* the greater, *Macassar*, and *Celibes*, he was told by the Inhabitants, that *Cba* or *The* grows in *Cbina* and *Catajo*; but that the best is, by the *Tartars*, exported from the latter of these Places. Now, it is sufficiently known, that *Tartary*, on account of the Elevation of the Pole, in many Respects, agrees with the *European* Provinces, situated under the same Degree of Elevation; so that, it is by no means absurd to assert that many Trees, Shrubs, and Herbs, should thrive as well in these *Northern* Provinces, as in *Tartary*, which, like them, is diversified with Precipices, Forests, Mountains, Pasture-Grounds, Vallies, and Rivers. In a word, as *Tulpius* and *Trigautius* think that neither *Tea*, nor its Use, were long known to the *Chinese*, because they had neither any antient Names for it, nor Hieroglyphics to express its Nature; I am more and more confirmed, that *Cba*, or *The*, grows more plentifully in *Catajo* than in *Cbina* itself, especially since *Olearius*, and *Leyl* in-

form us, that *Cha* is a *Tartarian* Word ; and, according to the latter of these Authors, only some of the *Chinese*, who live upon the Shore, have begun to call *Cha*, *Te*. Since, therefore, the *Europeans* frequent *China*, or its adjacent Islands, much more than they do *Tartary*, and since the *Chinese* call the *Cha* of the *Tartars* *The*, it is probable, that this is the Original of the Word *Tea* in *Europe*. But it is to be observed, that *Tulpius* asserts, that the *Tchia* of the *Japonese*, is far more valuable than the *Thee* of the *Chinese* ; since a Pound of the former is sometimes sold at an Hundred *Libræ* of Silver, which, if I am not mistaken, amount to forty Crowns. But *Trigautius* affirms, that a Pound of the *Chinese* is sold at one *Noble*, and at most for two or three ; whereas, a Pound of the best *Japonese* is often sold at ten or twelve. Father *Rhodius* tells us, that *Tea* is no where produced, except in two Provinces of *China*, *Nanquin* and *Chim* ; and immediately subjoins, That there was such Plenty of it, that it sold at a very low Rate : Though these Accounts are inconsistent with each other, yet it is none of my Business to reconcile them ; since my Design is only to shew, that the *Cha*, the *Tchia*, or *Thee*, whether a Species of Copse, or an Herb, is indigenous to *Tartary*. Now, as *Tulpius* and *Trigautius* have shewn, that *Tea* has not been long known

known to the *Chinese* ; and, as *Olearius* and *Leyl* assert, that it is exported from *Tartary* into *Persia*, as well as *China*, I am of Opinion, that it probably began to be known in *China* when the *Tartars* in 1644 made an Incurſion into that Country, and that it was firſt tranſported into *Europe* from the *East-Indies*. And though the Authors mentioned by *Olearius* affirm, that the *Thee* of the *Chinese* was known before this Incurſion ; yet as the *Tartars* had ſeveral Times before laid *China* waſte, it is not improbable, but the *Chinese* were, by the *Tartars*, with whom I believe it is cheap, firſt taught the Uſe of *Tea*, as we were by the *Chinese* : For if, according to *Tulpius*, *Tea* is ſold at ſo great a Rate in *China*, or, if a Pound of the beſt *Tea* is often ſold at twelve *Nobles* in *Japan*, I cannot ſee how the Merchants of *Amſterdam* and *Hamburg*, who may reaſonably be allowed a fourth of Profit, could afford a Pound for eight *Nobles*. Since, therefore, *Tartary* is a very extenſive Kingdom ; and ſince, in ſome Provinces of it, the *Tea* of the *Chinese* grows, I think it very probable, that the ſame *Tea* may be found in the ſimilar, heathy, copſy, and uncultivated Places of *Europe*. We now come to enquire, whether *Tea* is an Herb, or a Kind of Copſe : Beſides the Authors, therefore, already quoted from *Olearius*, as affirming that it is an Herb, *Bontius*,



*tius*, *Varenius*, *Olearius*, *Johannes Albertus von Mandelslo*, and *Leyl*, also call it an Herb : But *Trigautius* and *Rhodius* pronounce it a Kind of Copse, or small Shrub. If, therefore, we are swayed in our Judgment by the Plurality of Voices, we must infallibly conclude *Tea* to be an Herb. But as, in all Cases, one Eye-Witness is better than ten who take Things upon Report ; and as the two last-mentioned Authors travelled through the *East-Indies*, it is more reasonable to trust to their Descriptions, than to those of the others, who, being no professed Botanists, were, in some measure, misled by botanical Authors, who too often confound Words, as we have shewn in the Dissertation on *Tobacco* : However, to reconcile these Differences, we say, that *Tea* may be defined and described, either as an Herb, or as a Kind of Copse, or small Shrub ; for as Geographers, in their Descriptions of *Nova Zembla*, and the *Terra Australis incognita*, make Conjectures about some Things which they never saw, because they were never there ; so, why may not I, though I never was in *Asia*, make an Attempt to delineate an *Asiatic* Plant, which is the Herb, or Shrub, *Tea*, in order to prevent that excessive Import of it, which corrupts our Regimen, and impairs our Health no less than the *Tobacco* sent us from *America* ? Now, though *Asia* furnishes the *Chinese* with  
*Tea*,

*Tea*, as a salutary Medicine, yet she obtrudes it upon us, at the same Time we are ignorant what it is; for which Reason I shall describe *Tea*, both as an Herb, and as a Kind of Copse, or small Shrub. “ *Tea*, therefore, as  
“ an Herb, has oblong Leaves, acuminate,  
“ crenated about the Edges, and about an  
“ Inch long, and half an Inch broad. In  
“ *China* these Leaves are of a dark green  
“ Colour, and of a bitter Taste; whereas  
“ those produced in *Japan*, are of a fainter  
“ Green, and more grateful Taste, ting-  
“ ing any Liquor with the same Colour.  
“ These Leaves, when dried, become black,  
“ and shrivelled up, like small Worms, and  
“ the Herb has a fibrous Root, divided into  
many small Shreds.” If any should tell me,  
that this seems to be a Description of *Betony*, I answer, so it is; and I would rather  
persuade the *Europeans* to use this Herb,  
possessed of numberless known Virtues, than  
to persist in the Use of the unknown *Tea* of  
the *Chinese*, purchased at a great Expence,  
and calculated for impoverishing Families.  
It is indeed certain, that, as the moderate Use  
of it, without producing a preter-natural Heat,  
conforts and dries the Brain, and whole ner-  
vous System, so the immoderate Use of it,  
cannot fail to be equally noxious to the *Eu-  
ropeans* as the Abuse of *Wine*. *Tea*, as a Kind  
of Copse, or small Shrub, may be described  
in

in the following Manner: “ *Tea* is a small  
 “ Shrub, greatly resembling the *Myrtle*-  
 “ Bush, with dark green Leaves, as large as  
 “ those of the *Pomegranate*, but with small  
 “ Incisions about the Edges, like those ob-  
 “ servable in the Leaves of the *Daisy*. These  
 “ Leaves are carefully collected in the *Spring*,  
 “ dried in a Shade, or in proper Furnaces,  
 “ and preserved in pretty large Vessels, close  
 “ stopped, in order to prevent the free Ac-  
 “ cess of the Air.” If any one should find  
 fault with me for describing *Tea*, both as  
 an Herb, and as a Kind of Copse, or small  
 Shrub; I can vindicate myself, by desiring  
 him to compare each of these Descriptions  
 with the different Accounts given by all the  
 before-cited Authors, whose Veracity cannot  
 be called in Question. But, perhaps, it may  
 be objected, that *Bontius* asserts, that *Tea* is  
 an Herb, and describes it as such, and con-  
 sequently, that I corrupt what I intended  
 to correct, which happened to *Epicurus*, at-  
 tempting to rectify the Doctrines of *Democritus*: I answer, that *Bontius*, through an  
 Affectation of laconic Brevity, darkened his  
 Description of *Tea*, by comparing its Leaves,  
 which are crenated, to those of the *Daisy*,  
 which have small Incisions: Whereas, he  
 might, with more Justice, have compared  
 them to the Leaves of any Shrub, or Copse:  
 But the Reader will, possibly, condemn me  
 for

for *Pyrrhonism*, or *Scepticism*, and upbraid me with treating of Things, without coming to any fixed and final Conclusion. But, in answer to this Charge, I affirm, in the Words of *Vossius de Sect. Philosoph. Cap. 20.* “ That *Scepticism* is not absolutely to be  
 “ condemned ; since, though many Things  
 “ are certain, yet far more are uncertain ;  
 “ and these latter combined and interwoven with the former, impose on the Mind  
 “ by their Similitude to Truth ; so that it  
 “ is necessary to use all Diligence in distinguishing Truth from Error.” *Cicero*, in *Lib. 1. de Natur. Deor.* professes himself of the same Opinion : “ I am none of those,  
 “ *says he*, to whom nothing appears true ;  
 “ but I affirm, that Truth and Falshood are  
 “ sometimes so intimately mixed, and bear  
 “ so near a Resemblance to each other, that  
 “ there is hardly any Criterion for distinguishing them.” But, leaving all dubious Ratiocinations, we shall now declare our Sentiments in an explicit Manner, and come to a fixed and determinate Conclusion. For this Purpose, let us compare the Descriptions which *Dodonæus* gives us of the Herb *Betony*, and of the Shrub *Chamelæagnus*, with those two I have given of the *Chinese Tea* : I am then intirely free from Partiality, when I think that the Properties ascribed to these two, especially to the *Chamelæagnus*, exactly agree



agree to the *Chinese Tea*; nor, considering how far I am advanced in Years, do I care how much I may be ridiculed for maintaining such an Opinion, since I have long ago formed my Mind upon those noble and exalted Sentiments, which *Epiëtetus*, in *Enchirid. Cap. 29.* expresses in the following beautiful Manner: “ If thou inclinest to  
 “ commence the Study of Wisdom and Virtue, thou must forthwith prepare thyself  
 “ for future Reproach and Contempt, since  
 “ many will hiss thee, upbraid thee with becoming a Philosopher all on a sudden, and  
 “ sneeringly ask the Reason of thy supercilious Air: Do thou, in the mean time,  
 “ guard against a supercilious Behaviour, as much as thou possibly canst; but, like a  
 “ faithful Centinel, placed in a particular  
 “ Post by thy Master, rigidly maintain and  
 “ adhere to those Things which, to thee, appear best and most praise-worthy; and,  
 “ for thy Comfort, remember this, that if  
 “ thou resolutely keepest thy Post, thou wilt, at last, become the Admiration of those  
 “ who before derided thee: Whereas, if  
 “ thou shamefully quittest thy Station, and  
 “ succumbest to the heedless and unthinking Herd, thou wilt be doubly derided.”

But, as moral Reflections may be thought impertinent on such Occasions, we shall return to our Subject. *Dodonæus*, therefore,  
 in

in *Pemptad.* 1. *Lib.* 2. *Cap.* 20. tells us,  
 “ that *Betony* has oblong, broad, and green  
 “ Leaves, somewhat rough, ferrated about  
 “ the Edges, and resembling those of the  
 “ Oak, though somewhat smaller.” Now,  
*Tulpius* informs us, that the Leaves of *Tea*  
 are oblong, acuminated and ferrated about  
 the Edges: And *Olearius* affirms, that they  
 are about an Inch in Length, and half an  
 Inch in Breadth. *Tulpius* also asserts, that in  
*China*, they are of a dark green Colour;  
 whereas, in *Japan*, they are of a fainter Co-  
 lour; so that these Descriptions quadrate very  
 exactly with *Betony*. The *Chamelæagnus* is,  
 by *Dodonæus*, in *Stirp. Histor. Pemptad.* 6.  
*Cap.* 20. described in the following Man-  
 ner: “ The *Chamelæagnus* is a small and  
 “ low Shrub, rarely rising to the Height of a  
 “ Cubit: It sends forth some Branches, which  
 “ bear small, broad, and oblong Leaves, not  
 “ unlike those of the *Myrtle*, but harder, and  
 “ frequently longer: All the Parts of the  
 “ Shrub, and especially its Seeds, are some-  
 “ what odorous: It delights in wild and  
 “ uncultivated Soils, which are somewhat  
 “ marshy and aqueous.” The Authors be-  
 fore quoted, have made no Mention, either  
 of the Seeds, or Flowers; nor, though I have  
 had an Opportunity of turning over large  
 Quantities of *Tea*, have I ever found any  
 Part of a Flower, Stem, Apex, Calyx, Down,  
 Seed,

Seed, Pods of Seed, Berries, or any Thing analogous to any of these, except some few Pieces, of a Kind of arundinacious Grass ; from which we may justly infer, that the *Chinese Tea* delights in uncultivated, aqueous, and marshy Soils, as well as the *European Chamelæagnus* ; which, as described by *Dodonæus*, exactly resembles the *Tea* of the *Chinese*. The Reasons why I have compared *Tea* to *Betony*, are sufficiently obvious ; since my Accounts of the former, taken from *Trigautius*, *Rhodius*, and *Bontius*, exactly agree to the latter ; for *Trigautius* affirms, that the Leaves called *Tea*, when gathered from a certain Shrub, and boiled in Water, afford that celebrated Liquor, so much used by the *Chinese*, *Japonesse*, and their neighbouring Nations : And *Rhodius* asserts, that the Leaves of *Tea* are, in a great measure, like those of the *Myrtle*, and, in Bulk, equal to those of the *Pomegranate*. I have, in a particular Manner, mentioned the Crenations of the Leaves, because no such Circumstance is specified, either by *Dodonæus*, in his Description of the *Chamelæagnus*, or by *Trigautius* and *Rhodius*, in their Accounts of the Leaves of *Tea*, which, according to *Olearius*, are about an Inch long, half an Inch broad, and, when dried, assume a blackish Colour, all which Circumstances hold true of the *Chamelæagnus*. *Tulpius* informs us, that the Leaves of

*Tea*

*Tea* are of a dark green Colour, oblong, acuminate, and crenated about the Edges; and *Bontius* describes them with small Incisions about the Edges, like those of the *Daisy*: Besides, if the Reader compares what *Dodonæus* advances, with respect to the native Soil of the *Chamelæagnus*, with the Description I have given of it, he will find it probable that it is also produced in *Tartary*; so that we have just Reason to conclude, that the *Cha* of the *Tartars*, and *Thee* of the *Chinese*, are nothing else but the *European Chamelæagnus*. Another Analogy is also to be observed between the Leaves of *Tea*, and those of the *Chamelæagnus*, which is, that only the larger Leaves of each of them are crenated. If it should be objected, that *Dodonæus* inclined to insinuate, that the Leaves of the *Chamelæagnus* are like those of the *Myrtle*; and that the Leaves of the true *Myrtle* are not crenated: I answer, that I am sufficiently apprised of this; but, at the same time, would have the Objector remember, that *Caspar Bauhine* finds some Things wanting in the Figure of the *Chamelæagnus*, exhibited in the *Latin* Edition of *Dodonæus*, and for that Reason, prefers the Figure in the *Dutch* Edition to it. His Description is also very defective, since he neither mentions the Crenation of the Leaves, nor the Sporting of Nature, which are very material Points;

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since



since the Leaves are not all crenated in the same Manner, and sometimes not crenated at all, especially at the Points, till they have arrived at a certain Age and Bulk. Similar Sportings of Nature are frequently to be observed; since, in one and the same Mallow, it often happens, that one Leaf is not like another. There is also a surprizing Variety, both in the Form and Number of the Leaves of the *Eupatorium Canadense Foliis Enulæ Jacobi Cornuti* of the *Lyfimachia Lutea Major* and *Minor*, and of the *Pseudolyfimachia*. It is also sufficiently known, that the *Peruvian Flower* in *Europe*, varies every Day considerably from the same Flower in *Peru*; but we are not, for this Reason, to deny that they both belong to the same Species. Thus, though in *Europe*, there is a Kind of Sporting of Nature in the Leaves of the *Chamelæagnus*; yet all these Leaves, when most accurately compared with the *Tartarian* or *Chinese Tea*, are only found to differ inconsiderably from them in Size, Colour, and Crenations: So that we may conclude, that the Shrub *Chamelæagnus* belongs to the same Species with the *Tea* of the *Tartars* and *Chinese*: But, lest my own Authority should be questioned, I shall, from that of other Botanists, prove this surprizing Variation in our own *Chamelæagnus*. I am indeed sorry that the *Chamelæagnus* is not sufficiently and  
fully

fully treated of, either in the last Edition of *Tabernemontanus*, or in the *Ebrodunense Herbarium*. But we must supply this Defect from *Baubine*, who, in *Pinax*. 40. *Lib.* 11. *Seçt.* 4. tells us, " That the *Rhus Myrtifolia Belgica*, or *Chamelæagnus*, has its " Leaves sometimes broad, and sometimes " narrow; and I have been told by Dr. " *Backmaster*, that its Leaves are sometimes " crenated like those of a Shrub; such as " the *Rosemary* of the *Northern Nations*, or " our own *Myrtle*." In 1622, when walking in a Copsey Field, near *Rosstock*, I broke off a small Twig of this *Chamelæagnus* in the *Spring*, before it was in the Flower. This I carefully preserved till it was fully dry, and found the Leaves exactly to resemble those of the *Chinese Tea*, in Tenderness, Size, Colour, and Crenations. But that this Affinity and Resemblance might be still farther evinced, I have, in *Quadripartit. Botan.* given a Cut of one of the tender Leaves of the *Chamelæagnus*, gathered in the *Spring*, and another of a full grown Leaf, gathered in the *Summer*; and to these I have added two Cuts of *Tea Leaves*, produced in *China*: But, some may object, that the *Chinese Tea* differs from the *Chamelæagnus*, because, according to *Rhodius*, the Leaves of the former appear in the Beginning of the *Spring* at *Nanquin* and *Chim*; and, when dried, are so

far from resembling Leaves, that they rather seem to be small Buds or Gems of Shrubs, or Trees: Whereas, the Branches of our *Chamelæagnus* are not cut, till the Middle, or latter End of the *Summer*, and are negligently hung up in the Shops, with the Leaves, Seeds, and Flowers. These Circumstances, I confess, must produce a considerable Difference in these Leaves, not only with respect to Colour and Smell, but also, perhaps, with respect to Qualities and Virtues. If I should be asked, whether it is expedient to recommend the *Chamelæagnus* as a Succedaneum, to the *Chinese Tea*? I answer, it is highly expedient. If it should be said, that it affects the Head; I reply, so does *Betony*, which procures a certain Hilarity, or Agility, to the Brain and Members, by which Means, it greatly invigorates the Animal Faculty: For this specific Quality of *Tea*, it is so much used by Statesmen, in order to render them brisk and active, for the Discharge of their Offices: For this Class of Men, as well as Physicians, are allowed singular and uncommon Indulgences by *Plato*, in *Lib. 3. de Republica*.  
 “ The Gods, *says he*, can obtain no good  
 “ End by lying to Mortals; but, a Lie may  
 “ be useful to sick Persons; for which Reason  
 “ Lying is pardonable in Physicians, immediately employed in their Business, but  
 “ not at all in Persons of a private Character.

“ rafter. In Governors alfo, Lying is pardonable, when it has a Tendency, either  
 “ to promote the Good of their Subjects, or  
 “ frustrate the Designs of their Enemies.”  
 Some affirm, that Ale, prepared with the *Chamelæagnus*, excites violent Head-achs, from which they infer, that its Sulphur is injurious to the Head : But I would have fuch Persons remember, that the beft Things may be ufed to Excefs. Thus a Pain is immediately produced in the Head, by the Abuse of the Wine of the *Rubus Idæus*, or that in which the *Pimpinella Sanguisorba* has been macerated. Hence, if you mix but a fmall Quantity of the *Chamelæagnus*, full of its Seeds, with Ale, fuch Ale will fpeedily intoxicate thofe who drink it ; but if you put only a few of the Leaves to the Ale, it will revive the Spirits as effectually as the *Afiatic Tea*. At the *Hague*, *Sinapi* is called *Senney*, and in the *Netherlands*, *Mustard* ; but this Change of Names does not hinder *Sinapi* from being an Herb of the fame Species in thefe different Parts. In *Europe* we are to have a due Regard to the moft commodious Time of gathering the Leaves of the *Chamelæagnus*, which, in *Asia*, is the *Spring*, and after they are gathered, we are carefully to keep them in large, clofe-ftopped Veffels. Befides, we are to confider, that the Climates of *Asia* and *Europe* differ very widely ; though I



have shewn, that from the same Elevation of the Pole, some *Northern* Countries have a Climate, not much unlike to that, of the *Tartars*. But some may say, granting that the *Chamelæagnus*, or *Myrtus Nostras Sylvestris*, is really the *Cha* of the *Tartars*, and the *The* of the *Chinese* and *Persians*; yet it never arrives at such Perfection in any Part of *Europe*, as in *Tartary* or *China*: This, perhaps, I may grant; with respect to *China*, but not with respect to *Tartary*, for the Reasons before specified, and on account of the Climate, which, it is to be suspected, produces *Tea* of little or no Value; for it is not so much as mentioned in the following Account of the *Tartars*, and their Herbs, given by *Antonius Maginus*, in *Comment. Nov. Geograph.* “The *Tartars* live in a most sordid, “naasty Manner; since only a very few of “them use Table-Cloths and Napkins at “their Meals: They drink Water, Milk, “and Ale prepared of Millet. Very little “Wine is produced in their Country; and “with that which is imported they intoxicate “themselves, which is with them considered “as an honourable and glorious Thing. “They commend the Juice or Milk of Sorrel, because it corroborates the Stomach, “and proves purgative at the same Time. “They chearfully eat various Herbs, especially such as grow near the *Tanais*, “among

“ among which they greatly extol an Herb  
“ called *Baltracan*, which greatly nourishes  
“ them, and restores their Strength. At the  
“ Season, therefore, when this Herb bears  
“ Fruit, the *Tartars* freely wander through  
“ these Desarts, in which no other Kind of  
“ Food or Aliment is to be found; for, if  
“ they can provide nothing else, this Herb,  
“ which they frequently find, and carry  
“ home on Carts and Horses, proves suffi-  
“ cient for their Sustenance.” But I shall  
proceed to contemplate our *Chamelæagnus*,  
with greater Accuracy. It is, therefore, cer-  
tain, that *Iceland*, a cold and harsh Climate,  
produces the best *Angelica* in all *Europe*; and  
*Norway*, which is somewhat milder, though  
intolerably cold in the *Winter*, yet affords  
those large Quantities of *Gentian*, and other  
medicinal Herbs, which the Traders in *Ger-  
many* and *Holland* have annual Occasion for.  
It is therefore probable, that our *Chamelæ-  
agnus* may also be possessed of very singular  
medicinal Virtues; and, that it is so, we shall  
afterwards fully demonstrate. If it should  
be objected, that the *Chinese* and *Tartarian*  
*Teas* have become famous, but not the *Eur-  
opean Chamelæagnus*; I answer, that the  
Objection has no Foundation in Reason; be-  
cause the Qualities and Temperaments of  
Medicines are not altered by the Time at  
which they began to be in Repùte: Thus

the *Angelica* of *Iceland*, and the *Norwegian Gentian* are celebrated in *Europe* ; and tho' it is not to be doubted, but *Tartary*, and other Countries, lying under the same Elevation of the Pole, produce *Angelica* and *Gentian* equally good, yet these Medicines are not there celebrated, because the Inhabitants have not ventured upon the Use of them. Thus, the perfumed Gloves sent us from *Greece*, are more esteemed than those smelling of *Amber*, *Musk*, *Stacte*, and *Cassia*, sent us from *Italy*, and *Spain*, only because they were famed before these latter Countries began to use such a Practice ; such, and so great, is the Tyranny of Opinion, and the Force of Custom ! It is, therefore, merely an ill-grounded Opinion, to believe that our *Chamelæagnus* is inferior in Virtues to the *Chinese* or *Tartarian Tea* ; or that it is to be neglected, and not introduced into the Shops. Nor is it reasonable to infer, that it is not the *Chinese Tea*, because it has never been prepared in their Manner ; or that it ought not to be substituted in its stead, because it has hitherto been little known, and only used by a few instead of Hops. Tho' I am always willing to yield to superior and more powerful Reasons, yet I cannot help thinking, that our *Chamelæagnus* may be very commodiously substituted to the *Chinese Tea*. Thus the *Scordium* of *Crete* is generally  
thought

thought the best of all others, for no other Reason, but that it grows there. The *Germans* and *Danes*, however, ceased to import it from *Crete* and *Venice*, after they discovered the true *Scordium*, and found large Quantities of it produced in *Lapland*, which also yielded great Plenty, not inferior to that of *Asia*; so that we despise the *Asiatic*, in comparison of our own. Thus, also, when we found from Experience, that the Qualities of our common *Wormwood*, were not inferior to those of the *Wormwood* brought from *Pontus* and *Rome*, we ceased to bring it from these Places, and wisely used our own. *Hoffman*, in *Lib. 2. de Med. Offic.* §. 5. tells us, “ That these *European* Mountains which  
“ are most exposed to a free Air, pro-  
“ duce the wild or common *Wormwood*;  
“ whereas, those of the *Pontic* and *Roman*  
“ Kinds, are only to be found in Gardens.” But how opposite is our Conduct with respect to *Tea*, which, at great Expence and Trouble, we bring from *Asia*, when large Quantities of it are produced in *Europe*? It is certainly unaccountable, and an unpardonable Folly, for a Man, who is rich at Home, to go Abroad and beg: Now, we are equally foolish, for despising that Plenty we have at Home, and purchasing, at a great Price, the *Chinese Tea*, when its Virtues are almost destroyed, as I shall afterwards demonstrate. Some Persons  
may,



may, perhaps, reject my Sentiments, unless they found an exact Agreement between the Decoctions of *Chinese* and *Tartarian Tea*, and the *Chamelæagnus*, in Colour, Taste, Smell, and other Qualities; and I doubt not in the least, but they would find this Agreement, provided our *Chamelæagnus* was gathered at a proper Season, treated in the same Manner with the *Chinese Tea*, and prepared in the Method used by them. I would have tried Experiments of this Kind, had not I wrote this Treatise in the *Winter* Season; but I thought a Delay of its Publication might be attended with bad Consequences; since all *Europe* has large Sums of Money annually drained from it by the *Asiatic Tea*, I therefore obtest, not only all Physicians, but also others, fairly to examine, whether my Sentiments and Reasonings on this Particular are true, or only probable; for most Truths, according to *Cicero*, have the Disadvantage to be blended with Falshood and Error. But some Persons may say I advance many Things without establishing any. I own it is so; for I am like the Images of *Mercury* set up by the Highways of the Antients, which pointed out the Road to others, without ever entering it themselves. Perhaps practical Physicians may blame me for making the *Chamelæagnus* a Succédaneum for the *Chinese Tea*; since it is sufficiently known  
that

that the former greatly affects the Head. I own, indeed, I am subject to Error and Mistake, as well as other Mortals: But I would have these Physicians consider, that *Trigautius* and *Rhodius* affirm, that the Leaves of *Tea* resemble those of the *Myrtle*. Now, the Leaves of the *Chamelæagnus*, when arrived at their full Growth in the *Summer*, are so like those of the *Myrtle*, except that these last are crenated at the Points, that the one cannot be distinguished from the other. They also produce an Effect similar to those of the *Myrtle*; we must therefore compare the *Chinese Tea*, the true *Myrtle*, and the *Chamelæagnus*, with one another, in order, from this Comparison, to ascertain and determine the Virtues and Faculties of the Leaves of each of them. The Virtues and Faculties, then, of *Tea*, according to *Tulpius*, are these following: “ It renders the Body vigorous,  
 “ and removes nephritic Pains, to which  
 “ none of the *Chinese* are, for this very Reason,  
 “ obnoxious. It carries off Pains and  
 “ Stuffings of the Head, Inflammations of  
 “ the Eyes, Defluxions, Difficulty of Breathing,  
 “ Weakness of the Stomach, Gripings  
 “ of the Intestines, and Weariness: It also  
 “ prevents Sleep, heats moderately, and by  
 “ constricting the Mouth of the Stomach,  
 “ hinders the Vapours from ascending to the  
 “ Head. This Liquor, when drank warm,  
 “ *Tri-*

“ *Trigautius* thinks highly salutary in a great  
 “ many Cases.” Though I do not deny  
 these Things, yet, when the *Chinese* assert,  
 that nothing is more conducive to the pro-  
 tracting of Life to an extreme old Age than  
*Tea*, they run into an Hyperbole, no less glaring  
 and ostentatious than that of *Cicero*, when de-  
 scribing his own Return, in *L. Calphurn. Pis.*  
 “ *Rome* herself, *says he*, seemed to move  
 “ from her Foundation, in order to con-  
 “ template her returning Guardian and Pre-  
 “ server, whom she received with such un-  
 “ bounded and universal Joy, that even the  
 “ Walls and Temples of the City seemed to  
 “ rejoice.” This Happiness of the *Chinese*, is  
 intirely owing to other Causes; for their Air is  
 clement, and their Regimen so temperate, as,  
 almost, to come up to that of the *Pytha-*  
*goreans*; though the *Tartars* cannot boast  
 either of such a Climate, or such Moderation.  
 But, with the *Europeans*, a fuller and more  
 copious Diet is used, which is therefore pro-  
 ductive of more Diseases: Hence, the in-  
 comparable *Bartholine*, in *Consil. Med. de*  
*Cometa*. gives the *Europeans* a most salutary  
 Advice, by recommending a spare and slender  
 Diet, and condemning a full and copious  
 Regimen: “ Moderate eating of Flesh, *says*  
 “ *he*, is to be enjoined; since Excess, in this  
 “ Respect, is the Origin of violent Putre-  
 “ faction, and various Disorders. Thus  
 “ *Diogenes*

“ *Diogenes apud Porphy. in Lib. 1. de Abstinen.* used to say, that those who eat  
 “ much were generally Thieves, and Soldiers;  
 “ and such as eat Flesh were Sycophants and  
 “ Tale-Bearers. Hence the *Quadragesimal*  
 “ Fast, in *Concil. Laodicen. Canon. 50.* is or-  
 “ dered to be kept with Bread, Salt, and  
 “ Water, as *Christoph. Justellus* explains  
 “ the Word *Εἰσρηγία* from *Epiphanius*: ”  
 Hence the eating little Flesh, but somewhat  
 more Broth, is conducive to the Preservation  
 of Health: So that the slender, spare Diet of  
 the *Asiatics* protracts their Lives to extreme  
 old Age; whereas, the full and luxurious  
 Regimen of the *Europeans*, cuts them off,  
 before the natural Period of their Life is ex-  
 pired: So happy a Tendency have a clement  
 Air, and a proper Regimen, if not to pro-  
 tract Life, yet, at least, to preserve Health,  
 and prevent Diseases. Not only *Tea*, which  
 we have from the *East*, but also *Chocolate*,  
 which is imported from the *West Indies*, be-  
 gins to be famous: With respect to this  
 latter Commodity, the Reader may consult  
*Antonius Colmerus de Ledesma*, whose Work  
 is translated from *Spanish* into *Latin*, by  
*Marcus Aurelius Severinus*. But I proceed in  
 the History of *Tea*, which is possessed of ad-  
 mirable Qualities; since, according to *Rho-*  
*dus*, “ It relieves the Head, prevents Va-  
 “ pours, and is a Specific against the *Hemi-*  
 “ *crania*;



“ *crania* ; since, when he was afflicted with  
 “ this, or any other Disorder of the Head, he  
 “ was, by drinking *Tea*, immediately re-  
 “ lieved. It also prevents Sleep, corroborates  
 “ the Stomach, purges the Kidnies from  
 “ Stones and Gravel ; and, according to *Va-*  
 “ *renius*, is of singular Efficacy in removing  
 “ the Uneasiness arising from previous Sur-  
 “ feits, and all pituitous Disorders.” *Ole-*  
*arius* also affirms, that it is possessed of a con-  
 strictive and astringent Quality, and is high-  
 ly salutary to the Stomach, Lungs, Liver,  
 Blood, and all the human *Viscera*, which it  
 deterges and corroborates ; that it expels the  
 Stone, removes Head-achs, and dries up all  
 superfluous and redundant Humours, which  
 occasion Laziness and Drowsiness. *Johan-*  
*nes Albertus von Mandelslo*, informs us, that  
 the Water impregnated with *Tea*, is not only  
 much admired by the *Indians*, but also  
 highly esteemed by the *Dutch*, who fre-  
 quently use it for evacuating Phlegm, corro-  
 borating the Stomach, heating and strengthen-  
 ing all the *Viscera* ; and that he was con-  
 vinced, that by drinking three Times a-day,  
 large Quantities of *Tea*, which is of an astring-  
 ent Quality, he was freed from a violent  
 Uneasiness and *Diarrhæa* at *Surat*. *Guli-*  
*elmus Leyl* asserts, that it corroborates the  
 Stomach, and assists its concoctive Powers,  
 heats the Members, and removes all excre-  
 mentitious

mentitious Humours, which it expels by Urine, or in some other Manner; that it removes the Cravel and Gout, as he experienced in himself, when Governor of the Camp of *Daniburg*, in the Island of *Cormandel*, in the *East Indies*; that he was racked with the Gout upon his Return into *Europe*; that *Tea* removes Intoxication, renders Men active in transacting Business, and prevents Sleep. Though I do not in the least doubt of the Truth of these Assertions, yet I shall prove, that the true *Myrtle*, is possessed of the same, and other excellent Qualities; since it not only seems to be, but really is, a Species of *Tea*. If, therefore, the Leaves of the *Danish* and *German* *Myrtle*, called *Chamelæagnus*, vary much among themselves, and greatly resemble *Tea*, may we not conclude, that the Leaves of *Tea*, the *Myrtle*, and the *Chamelæagnus*, also agree in Virtues and Qualities. This is what I now intend to evince. *Hippocrates*, therefore, in order to shew the Efficacy of the *Myrtle* in curing and removing Diseases, in *Lib. de Superfætat, Sect. 3.* tells us, that when the Mouth of the *Uterus* is præternaturally constricted, it is opened by a Suffumigation, for which Purpose, among other Things, he orders green *Myrtle* Leaves confused. He prescribes them green, and not dry, because the former most abound with  
Sulphur

Sulphur and volatile Parts ; whereas the latter contain little of these ; but, on account of their terrestrial, and somewhat hot Parts, are violently drying ; for which Crafis and Diversity of Parts, as *Myrtle* is but gently, or hardly, hot at all, *Galen* calls it cold. This Effect, therefore, mentioned by *Hippocrates*, evinces, that *Myrtle* consists of very subtle Parts, and is of a highly drying Quality. I am surprized, that the Writers of the *Chinese* History, have not determined, whether *Tea* was beneficial for both Sexes. The same *Hippocrates*, in *Lib. 1. de Morb. Mulieb. Sect. 5. Ver. 6.* among other Things proper for expelling a corrupted *Fœtus*, prescribes *Myrtle-Berries*, *Sweet Flag*, and *Lentiles*, boiled in Wine, and, a little after, he recommends *Pessary* of the Leaves of *Myrtle* for the same Purpose : And in *Lib. de Natur. Muliebr. Sect. 5.* he orders the Fruit of the *Black Myrtle* macerated in Water, and mixed up with fine Flower, to be exhibited as a Medicine for rendering the Body soluble, and opening the *Uterus*. *Galen* also, in *Lib. 7. Med. Simpl.* informs us, “ That *Myrtle* consists of contrary and heterogeneous Substances, that a cold and terrestrial Principle, however, predominates in it, notwithstanding which, it has a certain subtle Heat, in consequence of which, it is  
of

“ of an highly drying Nature: That the  
 “ Leaves, the Buds, the Fruit, and the  
 “ Juice, have different Degrees of Astrin-  
 “ gency; that the dried Leaves are more  
 “ exsiccant than such as are green; and that  
 “ all Parts of the Plant are of an astringent  
 “ Quality, whether used internally or exter-  
 “ nally.” The same Author, in *Lib. 2. de*  
*Aliment. Facultat. Cap. 18.* affirms, that, like  
 the Fruit of the *Juniper*, it nourishes little,  
 though it is possessed of a contrary Quality:  
 “ For, *says he*, it is highly astringent; and,  
 “ for that Reason, stops Fluxes; but its  
 “ Coldness does not bear a Proportion to  
 “ the Degree of its Astringency.” (Circum-  
 stances which ought to be carefully adverted  
 to in investigating the Virtues of *Tea*, the  
*Myrtle*, and the *Chamelæagnus*) “ because  
 “ it is not only astringent, but also possessed  
 “ of a certain Acrimony. Besides, it is pe-  
 “ culiar to all Aliments, possessed of a strong  
 “ medicinal Quality, to lose that Quality,”  
 (which Words I would have the Reader  
 carefully observe) “ by boiling, roasting, or  
 “ Maceration; after which they afford but  
 “ little Nourishment, and before none at  
 “ all: This holds true in Onions and  
 “ Leeks.” *Diascorides*, in *Lib. 1. Cap. 156*,  
 tells us, “ That the *Myrtle* and its Seeds are  
 “ of an astringent Quality; and, that the  
 G Juice



“ Juice expressed from the green Berries,  
 “ produces the same Effects, is beneficial to  
 “ the Stomach, creates a Discharge of Urine,  
 “ and cures the Bites of venomous Spiders  
 “ and Scorpions, if drank in Wine.” He  
 also informs us, that there are two Kinds of  
*Myrtles*, in like Manner as there are two  
 Kinds of *Tea*, sent into *Europe*, by the *Chi-  
 nese*. *Athenæus*, in *Deipnosophist. Lib. 15.*  
 tells us, “ That such of the *Greeks* as were  
 “ afflicted with Head-achs by drinking too  
 “ much Wine at their Feasts, stood in need  
 “ of a Remedy for their Disorder, which,  
 “ by a certain Instinct of Nature, they knew  
 “ to be most expeditiously removed by  
 “ Bundles of Flowers, and especially by  
 “ Garlands wore on the Head; for, accord-  
 “ ing to *Andreas*, when any one was seized  
 “ with an Head-ach, his Pain was forth-  
 “ with alleviated by tying it tight up : ”  
 (This may be accounted for from *Harvey's*  
 late Discovery of the *Circulation of the Blood*)  
 “ For this Reason they swathed the Heads  
 “ of those who had drank to Excess, with  
 “ a Crown wove of an hederaceous Plant,  
 “ which is plentifully produced without any  
 “ Culture, which is sufficiently beautiful, and  
 “ throws a grateful Shade over Forehead and  
 “ Eyes. For this Reason such Crowns seem  
 “ to have been dedicated to *Bacchus*, who  
 “ both invented Wine, and was supposed to  
 “ remove

“ remove the Disorders produced by it: But,  
 “ in process of Time, Mankind became so  
 “ voluptuous, that they were not content to  
 “ have the Effects of Drunkenness removed  
 “ by this Disorder; but also sought to gra-  
 “ tify their Smell and Eyes. Then they  
 “ began to use a Crown of *Myrtle*, which is  
 “ astringent, and dispels the Exhalations of  
 “ Wine, or a Garland of *Roses*, which, in  
 “ some measure, alleviates the Pain of the  
 “ Head, and cools those who are overheated  
 “ by excessive Drinking: But over their  
 “ Cups, they never used the *Laurel*, which  
 “ is heating, and of a disagreeable Smell:  
 “ They also rejected *Violets*, which by their  
 “ Smell offend the Head, and every other  
 “ Thing, which could either create Uneasi-  
 “ ness, or produce Obstructions.” And af-  
 terwards, he declares himself of *Philonis*’s  
 Opinion, in the following Words: “ But I  
 “ am intirely of the Sentiments of *Philonis*,  
 “ who affirmed, that a Crown of *Myrtle*  
 “ dispelled the Vapours of Wine, and a  
 “ Garland of *Roses* refrigerated and’ allevi-  
 “ ated the Pain of the Head.” *Bodæus, a Sta-*  
*pelen. in Comment. Lib. 4. Hist. Plant. Theophr.*  
 informs us, from *Clemens Alexandrinus*,  
 “ that the *Myrtle* was efficacious for exciting  
 “ Laughter, which is represented as the Con-  
 “ comitant of *Venus*:” And he adds, that  
*Myrtle* was supposed to be so grateful to this

Goddeſs, that all who celebrated her Feſti-vals, were adorned with Crowns of it. The ſame Author, from *Athenæus* informs us, that the *Lesbians* crowned themſelves with Wreaths of *Myrtle* Twigs, which they called *Hypothymidæ*; becauſe, as he tells us, they reſreſhed and revived the Brain by their grateful Fragrance. Thoſe who deſire to know more concerning the Virtues of the *Myrtle*, may conſult the *Hiſtor. Plantar. Univerſal. Ebrodunens. Herbarior. Lib. 5. Cap. 1.* where, what we have advanced, is farther confirmed, or ſimilar Qualities of the *Myrtle* aſcertained. But we proceed to enquire into the Virtues and Qualities of the *Myrtus Brabantica*, or *Chamelæagnus*. Though a great deal is not ſaid of this Plant, which *Baubine* calls the *Rhus Myrtifolia Belgica*, either by the antient or modern Botanists; yet that it is poſſeſſed of ſingular Virtues, is evinced from this, that *Pliny*, in *Lib. 24. Cap. 11.* informs us, that the Herb called *Rhus*, which, according to *Cluſius* and *Dodonæus*, is our *Chamelæagnus*, expels Poiſon, and cures ſcalded Heads; a ſignal Proof, that whether green, or dry, it abounds with a ſingular volatile Salt and Sulphur; which is alſo farther confirmed, partly by its acrid, tho' not ungrateful Smell, and partly by the Effects it produces. This is ſufficiently confirmed by the Authority of *Dodonæus*, who  
ſpeaks

speaks of its Qualities and Virtues in the following Manner: " Its Seeds, *says he*, are intensely hot and dry, almost in the third Degree: Its Leaves are also hot and dry, though in a much smaller Degree: Its Fruit, which is prejudicial to the Brain, when used in preparing Ale, which is customary with many, renders the Ale highly offensive to the Head, and soon productive of Intoxication or Drunkenness. The whole Shrub, and its Fruit, when dried, and laid among Clothes, preserve them from Moths and Worms." It also banishes Dormice, as I have observed in my *Quadripartit. Botan.* Besides, a certain Person of great Distinction in *Holstein*, and a Man of the strictest Veracity, informs me, that the *Polanders* use our *Chamelæagnus* for killing the Lice of their Hogs; for, if this Plant is strewed under them in their Styes, the Lice which infest them will be destroyed in a few Hours; nor will their Nits ever become alive. Besides, Serpents are never found to have their Holes in those Forests, which produce the *Chamelæagnus*, nor are they ever observed to come near it, much less to creep through it, as I have been informed by Forest-Keepers of great Veracity. It is not, therefore, to be denied, but the *Chamelæagnus* is an Herb of singular and excellent Virtues, since it produces these, and a great many



many other uncommon Effects. *Dalecham-  
pius*, Author of the *Herbarum Lugdunense*,  
in *Cap. 1.* gives us the following Account of  
it : “ The *Rhus Sylvestris Dodonæi*, and the  
“ *Rhus Plinii* seems to be another Plant,  
“ which is by some called the *Myrtus*, by  
“ others the *Pseudomyrsine*, and the *Myrtus*  
“ *Brabantica*. It is a low, woody, hard Plant,  
“ with many Branches, which bear pretty  
“ long Leaves, not unlike those of the *Box-  
“ Tree*. Between the Branches rise many  
“ Twigs, bearing, as it were, a great Num-  
“ ber of Ears, which are, at first, loaded  
“ with many small Flowers, and afterwards  
“ with a Congeries of many angular Seeds,  
“ full of a certain pingueous Humour, of the  
“ same bitter Taste with the Leaves, Flowers,  
“ and Fruit, but of a pleasant grateful Smell.  
“ The Inhabitants of *Roan* in *Normandy*,  
“ whose dark and gloomy Forests produce  
“ great Quantities of it, call it *Piment Royale*,  
“ as it were *Melyssophyllum Regium*. The  
“ Country People in *Summer* gather the  
“ Branches loaded with the Leaves and  
“ Seeds, tie them up in small Bundles, for  
“ no other Purpose, but to give Clothes an  
“ agreeable Scent, and hinder them from  
“ being corroded by Worms and Moths.  
“ Its highly bitter Taste evinces that it is  
“ remarkably drying and discutient, and that  
“ it is in a peculiar Manner adapted to kill  
“ and

“ and expel Worms, whether exhibited in-  
 “ ternally, or applied externally : It flow-  
 “ ers in the Months of *May* and *June*, and  
 “ bears Fruit in *July* and *August*.” An  
 anonymous Author, who makes some Ad-  
 ditions to *Dodonæus*, speaks of it in the fol-  
 lowing Manner : “ The *Gagel* has, in *Eng-*  
 “ *lish*, the Appellation of Gold from the  
 “ Gold-coloured Flowers, or the clammy  
 “ sulphureous Matter lodged between the  
 “ Seeds and their Husks. *Gagel* is, by some,  
 “ esteemed a good Remedy, in all Cases,  
 “ wherein the true *Myrtus* is used ; but this  
 “ Opinion is false : The Flowers and the  
 “ clammy sulphureous Substance lodged be-  
 “ tween the Seeds, and their Husks, are,  
 “ by some, accounted good in Consumptions  
 “ and all other Disorders of the Breast.  
 “ These are also used in making Gold ;  
 “ others use the whole Plant as an Antidote  
 “ against Poison. Some put *Gagel* into  
 “ Beer instead of Hops ; whilst others put  
 “ it into Must, affirming, that it gives the  
 “ Wine an agreeable Flavour, without inju-  
 “ ring the Brain.” These last Words ex-  
 cellently describe those Virtues of the *Cha-*  
*metæagnus*, in which it agrees with the *Chi-*  
*nese Tea*, especially as the Author had be-  
 fore informed us, that, in consequence of  
 its abounding with a viscid, yellowish Dew,  
 or roscid Sulphur, it was of a drying Qua-  
 lity,

lity, and that it has hitherto been despised, as an Herb possessed of no other Virtues, than that of intoxicating, when Ale is prepared with it; and certainly, this Effect is to be ascribed to no other Cause, than the large Quantity of Sulphur contained in the *Chamelæagnus*: But I am sensible, that I am entering upon chymical Principles, which I have fully explained in another Work, when treating of malignant Fevers, and especially the Nature, Genius, and Effects of volatile Salts and Sulphurs. Now, as no one has hitherto contradicted any of my Opinions, I hope this seeming Paradox, with respect to *Tea*, will meet with the like favourable Reception; for, from the Comparison instituted between the *Chinese Tea*, and the true *Myrtle*, it is evident, that they agree, not only in Form, but also in Virtues and Faculties: And as, not only *Tea*, but also the *Chamelæagnus*, is like the true *Myrtle*, and may be used as a Succedaneum to it, we cannot doubt, but the *Chamelæagnus* is the genuine *Cha* of the *Tartars*, or *Thee* of the *Chinese*; and as I have sufficiently demonstrated this, I hope the *Europeans* will not, for the future, be so foolish, as to despise the *Tea* produced in their own Climate, in comparison of that which is brought from *Cbina*: Besides, that *Tea* is nothing else but  
our

our *Chamelæagnus*, may be proved by the following Syllogism.

Whatever Things agree in Form and Virtues, are of the same Species :

The *Cha* of the *Tartars*, the *Thee* of the *Chinese*, and our *Chamelæagnus*, agree in Form and Virtues :

Therefore, they are all of the same Species and Kind.

But Physicians may object, that I am still bewildered, and at a Loss ; since the *Chinese Tea*, and our *Chamelæagnus*, produce different Effects : For, as all the Effects which the *Chinese* or *Indians* ascribe to their *Tea*, seem to arise from the Diversity of its Parts, some of which are moderately warm, others excessively dry, some gross, and some subtle : Hence, both *Tea* and the true *Myrtle*, prevent Intoxication ; nay, an Infusion of *Tea* surprizingly keeps those who drink it in *China*, from sleeping for some Nights. It may, therefore, be objected to me, that the *Chamelæagnus* is so far from preventing or removing Drunkenness, that it forthwith intoxicates the Person who drinks the Ale in which it has been boiled ; but these Effects are as diametrically opposite to each other, as those others are of the  
*Chinese*



*Chinese Tea* removing an *Hemicrania*, and Head-achs, and the *European Chamelæagnus* exciting them: I answer, all this is true; but, at the same time, it is to be remembered, that *Galen* every where demonstrates, of how great Efficacy, the Diversity of Parts, in a compound Body, is; a memorable Example of which he has given, in *Acorns* arrived at perfect Maturity, in *Tr. de Composit. Medicament. Loc. 1. Lib. 6.* I shall not affirm, that this Diversity of Parts alone, is sufficient to account for all the Effects produced by *Tea*, and the *Chamelæagnus*: But I am of Opinion, that both considered, with respect to their whole Substance, and the Mixture of Parts peculiar to each, act not so much by their weak Heat; as by their excellent drying Virtues; so that they produce their respective Effects only by their primary or secondary Qualities. But I can easily prove, whence this Disagreement of Qualities derives its Origin. We are, therefore, to consider, that the *Chamelæagnus* abounds with a Salt, and a glutinous Sulphur, of which, according to *Dodonæus*, the Seeds and Fruit cannot be destitute: But, I deny that this Sulphur is, in the least, offensive to the Brain and Nerves; and affirm, that like the Wreaths of *Myrtles*, wore by the *Lesbians*, it, by its Fragrance, comforts and revives the Brain; for, if it was otherwise,

I

I do not see how Ministers and Ambassadors to the Courts of *China*, should often, by the Use of *Tea*, be enabled to attend Business for whole Nights, without sleeping: This Account, however, must either be confirmed, or refuted, by Experience. *Diogenes Laertius* informs us, that *Democritus*, when nothing else could be of any Service to him, protracted his Life three Days longer, only by the refreshing Smell of Bread, newly taken from an Oven. Thus, also, the moderate Use of Wine revives, corroborates, and, by its Sulphur, dries the Nerves; which is sufficiently known by Dancers, who frequently bath their Feet in Wine, in order to strengthen them; and by Musicians, who take the same Measures with their Hands: And if other Persons would frequently bathe their Feet and Hands with Wine, impregnated either with *Rosemary*, *Sage*, or *Betony*, it is incredible, how much it would contribute to their Health. Besides, it may happen, that, by this Means, malignant Disorders may be prevented. This Redundance, therefore, of a volatile Sulphur in the *Chameleagnus*, which palpably affects the Smell of those who walk in Copsey Ground, disturbs the Brain, intoxicates, and produces Head-achs. Thus, in Wine-Vaults, a Person is intoxicated by drinking, sooner than elsewhere, because the Wine, though contained in close  
Casks,

Casks, sends forth sulphureous Exhalations, which escape the Sight. It is certain, that the *Tartars* import their *Cha*, or *Chamelæagnus*, into *China*; but, it is not, to me, probable, that they prepare it in the same Manner with the *Chinese*: For, if we consider the Customs and Regimen of the *Tartars*, we find them intolerably addicted to Drunkenness; notwithstanding which, they are very robust and hardy: Hence, if they eat Herbs crude, and also boiled, as they do their *Baltracan*, it is probable, they toast their *Cha*, or dry it, and use it, whether after a *Crapula*, or not, and whether they are afflicted with a Pain of the Head, or not; provided they are intoxicated with it, as the Country People of *Europe* are with the *Chamelæagnus*. In order to correct this intoxicating Quality of the *Chamelæagnus*, the *Chinese* gather the Leaves in the *Spring*, and not in the *Summer*: Now, it is sufficiently certain, from chemical Observations, that the sulphureous Parts of Herbs are easily exhaled. This was well enough known to *Galen*, since, in *Lib. de Aliment. Facultat. Cap. 18.* he tells us, that the drastic Qualities of Substances, that is, their saline, sulphureous, and volatile Parts, are corrected, or drawn out by boiling, roasting, or Maceration. Hence, the *Chinese* toast, or carefully dry their *Tea*, in a Stove; after which, they macerate it  
for

for a Quarter of an Hour in warm Water, but do not boil it, lest, by that Means, it should be deprived of all its Virtues : Thus, it is sufficiently known, that *Rhubarb* is deprived of its purgative Qualities by toasting it, and *Alexandrian Senna* by being boiled, and strongly expressed. If, therefore, as I before hinted, the *Europeans* would imitate the *Chinese*, they would only use those Leaves of the *Chamelæagnus*, which are gathered in the *Spring* ; but not the Shrub itself, nor the Flowers, nor Seeds, boiled in Ale instead of Hops ; for the Leaves ought only to be macerated : Nor is it probable, that the *Chamelæagnus* would intoxicate so soon, if it was intirely deprived of its Seeds ; for this Effect is produced by the Sulphur which abounds in other Herbs and Shrubs, as well as the *Chamelæagnus*, and is sometimes more, and sometimes less volatile, or fixed : Thus, the Scent of the Heart of the *Moschatella* is intirely lost, by being frequently smelled. The *Geranium Moschatum* also, has this peculiar to itself, that when it appears half withered, it emits no Smell ; but sends forth a strong one when gently rubbed between the Hands ; for if it should be bruised, the Labour would be lost. *Rue* also contains so volatile a Sulphur, that, when it is dry, it has almost no Colour, whilst its Seeds are oleous and sulphureous. *Wormwood* holds a Kind of Medium,  
con-



consisting of one highly volatile Principle, which greatly affects the Head ; for which Reason some would have it washed in warm Water before it is used for the Preparation of the *Vinum Absinthites*, and another of a more fixed Nature ; as also a volatile and fixed Salt : Thus, also, *Garlick*, *Mother of Thyme*, and especially the *Laurel*, abound in Sulphur, as well as the *Chamelæagnus*, in which, indeed, it is more slowly and difficulty consumed, than in the others. When, in order to investigate the Virtues and Faculties of the *Chamelæagnus*, I kindled some Part of it, together with the Seeds ; it did not burn suddenly, like the *Juniper*, but slowly, like the *Beech*, with certain Noises, or Kinds of Explosions, intermixed. The Smoak, which filled the whole Laboratory, was of an acrid Smell, highly resembling that of the kindled Twigs of the *Beech* : Hence, we infer, that the *Chamelæagnus* contains a large Quantity of Sulphur and volatile Salt. From these Reasonings and Experiments, I think it is sufficiently obvious, that it is, upon account of the grateful and duly corrected Sulphur of the *Chinese Chamelæagnus*, that the Brain is so much refreshed, and that Persons who use it in *China*, can, without any Loss, sit up whole Nights in transacting Business ; a memorable Instance of this we have in *Alexander Rhodius*,  
who

who always had Disorders of his Head removed by drinking it : Whereas, the *European Chamelæagnus*, especially that which is full grown, and abounds with Seeds and Flowers, when boiled in Ale, intoxicates those who drink such Ale, procures Sleep, and excites Head-achs. These Circumstances, when impartially weighed, will vindicate me from Partiality, when I despise the costly *Chinese-Chamelæagnus*, and, in its stead, substitute our own, a Shrub of uncommon and excellent Qualities against Poison, and the Bites of Serpents: Since, according to *Pliny*, these noxious Animals cannot endure the Smell of it. These Virtues of the *Chamelæagnus*, we can teach the *Asiatics*, but can hardly believe that, by Virtue of their *Tea*, Persons may sit up all Night, without sustaining any Loss.

Every one is convinced that two Kinds of *Tea* are sold in the Shops, one of a blackish Colour, and the other of a faint Green; the one pretty much, and the other far less crenated: This Variation of the *Chinese Tea*, I can sufficiently account for; since *Tulpius* tells us, that the Leaves of the *Chinese Tea* are of a dark green Colour; whereas those produced in *Japan* are of a fainter Colour, and more grateful Taste; for which Reason, one Pound of the latter is, in the *Indies*, frequently

quently sold for an Hundred *Libræ* of Silver; or, according to *Trigautius*, only for ten or twelve *Nobles*. Notwithstanding this, the Shopkeepers of *Amsterdam* and *Hamburg* sell a Pound of this Commodity for eight *Nobles*, as I have often before observed.

I cannot, on this Occasion, forbear recommending the Conduct of *Oluis Wormius*, who, in his *Musæum*, *Lib. 2. Cap. 14.* informs us, that he macerated a certain Quantity of both Kinds of *Tea*, in warm Water, and found the Leaves of the one, when spread, of a dark green Colour, crenated like *Rose-Tree* Leaves, oblong, and about an Inch in Length. Mr. *Harford*, the King's Apothecary, made me a Present of two large Boxes full of *Tea*, of different Colours: In the one Box, which contained the green, I found neither Stalks, nor Flowers, nor Seeds of the Plant, but only the Leaves; but, in turning over the *Bohea Tea*, contained in the other Box, I found three Stalks, so nearly resembling those of the *Myrtle*, that, not only Mr. *Harford* and I, but also some others, thought that they might be justly accounted the Stalks of the *Myrtle*: This, in so dubious a Case, is a pretty strong Argument, that *Bohea Tea* is adulterated with *Myrtle*; which may, very properly, be substituted in its stead, or rather exactly agrees with it.

This

This blacker Species of *Tea*, or *Myrtle*, is far cheaper among the *Indians* than the green Kind. The celebrated *Olaus Wormius*, on account of the vast Diversity in the Leaves of *Tea*, suspects that the Leaves of some other Plant are often sold in their Stead. This also, as I before observed, often happens with respect to *Tobacco*. That I might not, however, be charged with Rashness, or falsely accusing the *Asiatics* of Fraud, I thought it incumbent upon me, attentively to view the *Chinese Tea*; for which Purpose, I ordered Mr. *Harford's* two Apprentices, to pick out some of the largest, and most perfect *Tea* Leaves, to be macerated in warm Water, and then spread and unfolded: Accordingly they shewed me ten, which were neither lacerated, nor torn; and two of the most perfect of which were accurately engraved by *Albert Halwey*, the King's Engraver. See *Histor. Cochlear.* 4. *Class. Quadripartit. Bontantic.* These Leaves were of different Shapes and Bulks, but so like those of the *Chamelæagnus*, that the one could hardly be distinguished from the other. The Leaves of the green Kind seemed to be produced by an Herb, or Shrub, of a quite different Species from the *Chamelæagnus*, the Leaves of which, when gathered small, and in the *Spring*, make, in my Opinion, the most genuine *Tea*.



But though I have before shewn, from the Authority of *Baubine*, that the Leaves of one and the same *Chamelæagnus*, sport and vary considerably from each other; yet, I would not, because this may also probably happen to the *Chinese Tea*, have any one infer, that, in *China*, the *Tea*, which some maintain to be the *Cha* of the *Tartars*, is not adulterated. I am, indeed, of Opinion, that it is adulterated, but never either affirmed, or so much as intended to insinuate, that Nature sported and varied so in the *Chamelæagnus*, either of the *Tartars*, or *Europeans*, as to produce Leaves of a different Species: Nor is this Variation, and Sporting of Nature, surprizing in the *Chamelæagnus*; since it is equally, if not more, palpable, in Prunes of different Colours, Peaches, Apricots, sweet and bitter Almonds, and the Leaves produced by these Trees. I have often carefully viewed and turned over all the three Thousand Plants, with which my Repository is enriched, in order to see whether any of them resembled the spurious *Chinese Tea*, or that with which the genuine is adulterated; and I found the Leaves of two Shrubs highly similar to those of the spurious *Tea*: The one is by *Carolus Clusius*, in *Lib. 5. Rarior. Plantar. Histor. Cap. 20.* called *Pyrola quarta Fruticans*; and *Baubine*, in his *Pinax*, calls it the *Pyrola Frutescens Arbuti Folio*: The other

other is a Shrub, called by *Clusius*, in *Lib. 1. Histor. Plant. Cap. 53*, the *Spiræa Theophrasti*, and by *Baubine*, *Frutex Spicatus Foliis Salignis Serratus dictus*.

As it was expedient to compare my Description of the *Chinese Tea* with those which *Dodonæus* gives of the Herb *Betony*, and the *Chamelæagnus*; so, in this Place, I think it proper to insert the Descriptions which *Clusius* has given of the *Pyrola Fruticans*, and the *Spiræa Theophrasti*; the former of which he describes in the following Manner: “ One  
 “ Genus of this Plant is sometimes of a  
 “ shrubby Nature; for new, short, and small  
 “ Branches springing up every Year, remain  
 “ firm and green for some Years, and rise  
 “ above the Earth, till by their own Weight  
 “ they bend downwards, hide themselves in  
 “ the Ground, and sometimes send out fibrous  
 “ Roots. Two, three, or four small car-  
 “ nous Leaves generally grow between the  
 “ Nods: The superior Parts of these Leaves  
 “ are of a deep green Colour, and shining,  
 “ whilst, in Form and Bulk, they almost  
 “ resemble those of the *Chamædaphne*, or  
 “ *Laureola*, only they are serrated about the  
 “ Edges, and of an highly drying and bit-  
 “ terish Taste, like the Leaves of the other  
 “ Species of *Pyrolæ*.” These last Words  
 ought carefully to be adverted to. The same

*Clusius*, in *Lib. 1. in Rarior Plantar. Histor.* describes the *Spiræa* in the following Manner : “ It rises to about the Height of  
“ two Cubits, with small Branches, or  
“ Twigs, covered with a reddish Bark. Among these Branches arise, without any  
“ Order, numerous, long, and narrow  
“ Leaves, resembling those of the Willow,  
“ serrated about the Edges, with their superior Surfaces of a faint green, and their  
“ inferior as if they were besprinkled with  
“ Verdegrease : They are of a drying and  
“ kind of bitter Taste.” The last Words of this Description are also to be carefully adverted to, since the Leaves of *Tea* are not only serrated, but also of a drying and bitter Taste. As, therefore, the *Pyrola Fruticans* of *Clusius*, and the *Spiræa* of *Theophrastus*, and especially the former, are of a drying and bitterish Taste, it is highly probable, that the *Chinese Tea* may be adulterated with one, or both of these ; especially, since they not only greatly resemble each other in Form, but also in Taste. A Cut of one Leaf of the *Pyrola*, I have annexed to the Description of *Scurvy-Grass*, in my *Quadripartitum*, No. 9. and another of a *Tea-Leaf*, produced in *China*. As for a Cut of the *Spiræa*, the Curious may have recourse to *Clusius*, or they may find one Leaf of it accurately engraved in Plate 2, of this Work ; where  
two

two Leaves of *Chinese Tea* are engraved. The larger of these is so like the *Spiræa* of *Theophrastus*, both in Length, Breadth, Bulk, the Course of the Veins, and the Disposition of the Crenations, that there is hardly the smallest Possibility of distinguishing the one from the other : But both these Leaves are vastly unlike to that *Tea* Leaf which, in No. 7. of the last cited Plate, I ordered to be engraved, with the *Cocblearia Danica* : But the other small uncrenated Leaf is like the *Chinese Tea*, as the latter is like the *Chamelæagnus*, which, as I have already observed, sports and varies very surprizingly in its Leaves : This latter, I take to be genuine *Tea* ; whereas, I am of Opinion, that the former, resembling the *Spiræa*, is spurious. Since, therefore, both *Tartary* and *China*, abound with the *Pyrola*, and the *Spiræa* of *Theophrastus*, I think we have just Reason to conclude, that all the Leaves sold among us for *Tea*, have not been gathered from one Species of Shrub, or Herb, but are adulterated with those of the *Pyrola*, the *Spiræa*, or some other Shrub ; among which, we may justly reckon the *Rhus*, or *Sumach*, on account of the Similarity of its Leaves, Flowers, Taste, and Bulk ; though I am sensible, that the celebrated *Baubine*, in his *Pinax*, has placed it among the Species of *Agnus Castus*, and made it a Kind of inter-



mediate Plant, between the *Vitex* and *Ligustrum*, calling it *Frutex Spicatus Foliis Salignis serratis*. In consequence of this, it seems dubious to what Kind of Shrubs it is principally to be referred : Its Flowers grow in a spicated Order, on the Tops of the Twigs, like those of the *Agnus Castus* ; so that the *Spiræa* very much resembles the *Vitex* : But, when the Flowers, and crenated Leaves of the *Spiræa*, are accurately viewed, we find, that it is more justly referred to the *Rhus*, or *Sumach*, than to any other Species of Shrub. As neither *Theophrastus*, *Clusius*, nor *Bodæus a Stapelen*, have mentioned its Virtues, I shall not assert that they agree exactly with these of the *Chinese Tea* ; only, it is highly probable, that the *Chinese Tea* is adulterated with the *Spiræa*, either by the *Asiatic* or *European Dealers*. Avarice has not only prompted People to this Piece of Fraud, but also to lodge *Tobacco* in Office-Houses, in order to render it more acrid, In order to evince how like the *Chinese*, or *Japonese Tea* is to the *Spiræa*, I refer the Reader to *Tab. 1. Fig. 6, & 7*, the former of which is a Leaf of *Tea*, and the latter that of the *Spiræa*.

Happening one Day to visit *Hieronymus Molmanus*, a learned Jesuit, to whom I communicated my Paradox about *Tea* ; that Gentleman,

tleman, upon my commending *Trigautius* and *Rhodius*, ordered me to read *Martini Martinii novus Atlas Sinensis*, as the best and latest Account of the *East Indies*, or rather of *China*. When I found this Work, I was glad to meet with a Description of the *Cha*, in the Account of the Town *Hojechu* in *Nanquin*, in which the Author affirms, that it is no where better and more valuable. *Martinius* informs us, that the *Chinese Tea* belongs to the *Rbus*, and is highly similar to it: But this *Rbus*, as I have already shewn from *Pliny*, *Clusius*, *Dodonæus*, and *Dalechampius*, is the same with our *Chamelæagnus*. Hence, it is not only obvious in itself, but confirmed by the Authority of *Martinius*, that the *Chinese* are guilty of Fraud 'and Imposture in adulterating their *Tea*.

The Description which *Martinius* gives of the *Thee*, is as follows: “ The Leaves,  
 “ most commonly known by the Name of  
 “ *Cha*, are no where more valuable, than in  
 “ the Province of *Nanquin*; and, for the  
 “ Sake of the Curious, I shall describe them  
 “ as briefly as possible. The Leaf is exactly  
 “ similar to that produced by the *Rbus Co-*  
 “ *riaria*; and I am apt to think the former  
 “ is a certain Species of the latter, though  
 “ the *Thee* is not wild, but cultivated, is not  
 “ a Tree, but a Kind of Shrub, sending forth

“ various small Branches: The Flowers of  
 “ the one do not much differ from those  
 “ of the other, except that those of the  
 “ latter are of a more yellowish White than  
 “ those of the former. The *Tea* flowers in  
 “ the *Spring*, and the Flower emits a gently  
 “ fragrant Smell. It is succeeded by a green  
 “ Berry, which soon assumes a blackish Co-  
 “ lour: The tender Leaves appearing in  
 “ the *Spring*, are thought best. These,  
 “ when gathered, they put into an Iron  
 “ Pan, over a slow Fire, and heat them a  
 “ little; then they put them in a thin fine  
 “ Cloth, and again expose them to the Fire,  
 “ till they are intirely dry, and shrunk up.  
 “ When thus prepared, they generally keep  
 “ them close stopped leaden Vessels, in order  
 “ to prevent Evaporation, and the free Access  
 “ of the Air. After they have been kept a long  
 “ Time, they resume their primitive Verdure,  
 “ and expand themselves when put into boil-  
 “ ing Water, in which they produce a green-  
 “ ish Colour, and communicate to it a pretty  
 “ grateful Taste, especially to those who are  
 “ accustomed to drink it. The *Chinese*  
 “ greatly extol the Virtues of this warm Li-  
 “ quor, which they frequently use by Day  
 “ and Night, making it the common En-  
 “ tertainment for Strangers and Visitors.  
 “ The Price is very various, since a Pound  
 “ ascends from an Halfpenny, to two, or  
 “ or

“ or more, *Nobles* : To this Liquor, it is  
 “ principally said to be owing, that the  
 “ *Chinese* are never afflicted with the Gout  
 “ and Stone. When drank after Meals, it  
 “ removes Crudity and Indigestion, for it  
 “ greatly assists Concoction : It affords Re-  
 “ lief after hard Drinking, and Surfeits of  
 “ every Kind ; for it is of a drying Quality,  
 “ removes superfluous Humours, expels som-  
 “ niferous Vapours, and prevents Drowfi-  
 “ ness and Oppression in those who incline  
 “ to study : It has various Names in *China*,  
 “ according to the Places where it is produ-  
 “ ced, and the different Prices of it. The  
 “ best in *Nanquin*, is generally called *Sun-*  
 “ *glocha*. For a farther Account, the Cu-  
 “ rious may consult *Rhodius de Regno Tun-*  
 “ *king.*” *Martinius* also informs us, that  
 the City *Luchen*, in the Province of *Kiang-*  
*nan*, is celebrated both for the great Quan-  
 tities, and the Goodness of its *Tea*.

I could heartily wish, that all the practi-  
 cal Physicians in *Europe* would concur to  
 giving a Sanction to this Doctrine by their  
 Practice ; for, besides the Testimonies of  
*Trigautius* and *Rhodius*, I am certain from  
 Experience, that the *Cha* is the *Rhus Co-*  
*riaria*, or a certain Species of it, whose Qua-  
 lities and Marks are known from what has  
 been



been already said. I do not, in the least, doubt, but the *Cha* of the *Tartars*, or the *Thee* of the *Chinese*, is our *Chamelæagnus*, or *Pliny's* Herb *Rhus*; especially since *Clusius*, in *Auctar. Exoticor. Libror.* expressly asserts, that from the Cuts of some *Chinese* Books, which *Pavius* and *Joseph Scaliger* received in a Present from some *East India* Merchants, though coarsely engraved, he perceived that many *Chinese* Plants are exactly similar to some of those produced in *Europe*. This Circumstance renders it highly probable, that *China* which borders upon *Tartary*, produces our *Chamelæagnus*. I am heartily sorry, however, that I have not had an Opportunity of conversing with *Martinius* on this Subject, since, according to *Galen*, in *Lib. de Compos. Med. Cap. 3.* reading an Author's Works, is not so satisfactory, as a personal Conversation with him. However, as I have only followed Reason, and the Course of my own Thoughts, I hope I shall have no Cause to repent my Labour; since, according to *Cornelius Tacitus*, in *Annal. 15.* many Things are obtained by Experiments and Efforts, which, to the lazy and sluggish Part of Mankind, seemed highly difficult, if not impossible. Thus the *Romans*, by Bravery and Activity, raised their originally petty State, to a most extensive and

and powerful Empire. *Columbus* discovered *America* by Reading and making Efforts for that Purpose. *Copernicus*, and *Ticho Brabe*, by their extensive Acquaintance with Mathematics, discovered and demonstrated many important Things, unknown to our Forefathers. The illustrious *Hoffman*, in *Paralcip. Officinal*, when giving a noble Scope to his Imagination, in the Investigation of Mineral Waters, tells us, that the advancing probable Things, is an Advantage to the Cause of Truth, and was always looked upon as such by *Plato*, *Aristotle*, *Galen*, and all other Philosophers. Notwithstanding the incomparable Learning and Industry of *Martinius*, I cannot comprehend some Things in his Description of *Tea* ; for I cannot conceive why he asserts, that the *Rbus Coriaria* is not wild, but cultivated among the *Chinese* ; since *Matthiolus*, *Baubine*, and *Hoffman*, do not, with *Galen*, make a Distinction between the *Rbus Coriaria*, and *Culinaria*, which, by *Trigautius* and *Rhodius*, is called the *Cha*, or *Thee* ; but if *Martinius* had mentioned the *Myrtle*, I should have conjectured, that he followed other Botanists, who exclude the *Myrtus Sylvestris Dioscoridis*, in the Shops known by the Name *Ruscus*, or *Bruscus*, from the Species of true *Myrtles*. Thus *Marcellus*  
Vir-

*Virgilius*, in *Comment. in Dioscorid. Lib. 1. Cap. 132.* makes a great Difference between them in the following Passage : “ The  
 “ *Myrtus Sativa* of *Pliny*, which I describe  
 “ in this Chapter, is not like other Plants,  
 “ sown in continued Tracts of Ground ;  
 “ and though it thrives better in Gardens,  
 “ than in uncultivated Soils, this is not the  
 “ only Difference between it and the *Myr-*  
 “ *tus Agrestis*, which is a Plant of an in-  
 “ tirely different Kind, which the *Greeks*  
 “ call *Oxymyrsene*, and the *Latins*, *Ruscus* ;  
 “ for, upon Comparison, the *Myrtle* is  
 “ milder than the *Ruscus*, whose cuspidated  
 “ Leaves are pricking and sharp. It is,  
 “ however, certain, that the *Ruscus* was,  
 “ by some of the Antients, called *Myrtus*  
 “ *Sylvestris*.” I do not remember, that any  
 Botanist has brought such a Charge against  
 our *Chamelæagnus*, since it is universally enu-  
 merated among the Species of true *Myrtle*,  
 though of the wild Kind. The Reason  
 why *Martinius* calls the *Chamelæagnus* a  
 cultivated Plant, as I suppose, is, because  
 the *Chinese*, seeing us so fond of *Tea*, have  
 begun to cultivate it, in order to draw the  
 Profits arising from it, just as the *Europeans*  
 do the Vine, for the Sake of the Grapes,  
 the *Persians* the *Mulberry-Tree*, for the Silk ;  
 the Inhabitants of *Narbon* and *Provence*, the  
*Ilex*

*Ilex Coceigera*, for the Sake of the *Cochineal*; or the *Americans* the *Tobacco*, on account of the large Quantities of it imported into *Europe*. As *Trigautius* thinks it not impossible for *Tea* to grow in some Parts of *Europe*, and as *Rhodius* affirms, that the *Chinese* are as busy in the Time of gathering their *Tea*, as the *Europeans* are in their Harvest; so, it is probable, that some Tracts of Land may be sown with *Tea* in *China*; notwithstanding which, it is more agreeable to the usual Way of speaking, to call *Tea* rather a wild, than cultivated Shrub. The *Chinese* also, according to *Rhodius*, do not gather all the Leaves produced by the Shrub, but only such as appear first in the *Spring*, and are soft and tender, which they also gather, one after another. Hence I infer, that the Leaves in the *Summer*, are very unlike those in the *Spring*, which is also observed in those of our *Chamelæagnus*, with respect to Softness, Smoothness, and Colour; so that it is not to be wondered at, if the *Chinese Chamelæagnus* appears milder than our own; since they collect, prepare, and dry theirs in a quite different Manner from us: “ For, first, they put it in an Iron  
“ Pan, and warm it gently over a slow Fire;  
“ then, they wrap it up in a smooth, thin  
“ Cloth, and again expose it to the Fire, till  
it



it is corrugated, and shrivelled up." Hence it is, that our *Chamelæagnus*, when macerated in warm Water, is of a different Colour, Taste, and Smell from the *Chinese Tea*, though their Effects are the same, only those of the former are stronger and more considerable than those of the latter. If, therefore, in our Country, the *Chamelæagnus* was gathered with the same Circumstances, Pains, and Precautions observed by the *Chinese*, I doubt not but it would be equal to their *Tea*; for if the same Measures are not taken in the Preparation of the same Herb, how is it possible, that it should produce similar and uniform Effects, especially if the one is gathered in the *Spring*, and the other in the End of the *Summer*: The one artificially dried in the House, and the other dried in the open Air by the Heat of the Sun; the one collected when it begins to appear, and other when the Plant is full of a roscid, sulphureous Dew, and bears Flowers, and Seeds. For this Reason, *Scherbius* justly observes, "That  
 " when many Things concur to the Pro-  
 " duction of the same Effect; all these  
 " Things ought to be exactly the same."  
*Hoffman*, in *Comment. Lib. 7.* represents this Doctrine in the following accurate and beautiful Manner: "Individual Objects often  
 " appear to our Senses to have no Difference;  
 " whereas,

“ whereas, a very considerable one is ob-  
“ served in their Effects. This Circum-  
“ stance constitutes that Individuality, which  
“ cannot be described, and which, I remem-  
“ ber, *Scherbius*, my old Master, used to il-  
“ lustrate by the following *Simile* : If a Bell-  
“ Founder should make twenty small Bells,  
“ of the same Metal, in the same Mould,  
“ at the same Time, and in the same Place ;  
“ yet the Sound of no one of them will  
“ be perfectly similar to that of another.  
“ What can be the Cause of this Variation ?  
“ The Artist, the Mould, the Metal, and  
“ the Fire, concur to produce the same  
“ Effects, which, however, is not obtained.  
“ Besides, if we were carefully to examine  
“ these Bells by the Sight, the Touch, the  
“ Weight and other Circumstances, we can  
“ discover no Difference ; which, however,  
“ is sufficiently evinced by the Sound. Some  
“ Things, said my Master, can neither  
“ be described, nor expressed, and of this  
“ Kind are these Differences. Perhaps, in  
“ this Case, there is not an equable Thick-  
“ ness of the Metal, because the Fire has  
“ not equably pervaded all its Particles. Per-  
“ haps the Surface is not every where smooth  
“ because the fused Metal might have been in  
“ some Parts more refrigerated than in others :  
“ and perhaps, there may be other Variations ;  
for,

“ for, unless all Circumstances exactly con-  
 “ cur, the same Sound cannot be produced  
 “ in all the Bells.” I have quoted this  
 Passage from *Hoffman*, lest any Person, ob-  
 serving some Differences between our *Chamelæagnus*, and the *Chinese*, or *Tartars Tea*,  
 should forthwith doubt, whether they are  
 Shrubs of the same Species, as I have already  
 proved them to be. The *Chinese Tea*, there-  
 fore, and our *Chamelæagnus*, are Shrubs of  
 the same Species ; though, for the former,  
 we go beyond the *Cape of Good Hope*, into  
*China*, cross the *Equator* four Times in every  
 Voyage, and expose ourselves to uncommon  
 Hardships and Dangers, in order to bring  
 Home the Leaves of an unknown Shrub,  
 which has not the same Virtues and Qua-  
 lities for which the *Chinese Tea* is celebrated  
 in *China*, and to which our *European Be-*  
*tony* is preferable. Since, therefore, the *Cha-*  
*melæagnus* is now sufficiently known, we  
 have no more Occasion for *Tea* from *China*,  
 than we have for *Arum* from *Asia*, *Worm-*  
*wood* from *Pontus*, or *Scordium* from *Crete*.

I now proceed to consider the peculiar  
 Virtues commonly supposed to reside in *Tea*,  
 but which I assert are equally to be found  
 in *European* Plants ; for the *Chinese* are  
 guilty of a fulsome Exaggeration, when they  
 assert

assert that it has a Tendency to prolong Life. The Virtues, then, of the *Tea*, seem to be most accurately described by *Rhodius* and *Martinius*, who seem to have reduced them to three Heads ; the first of which, according to *Rhodius*, is, that it alleviates Pains of the Head, and represses Vapours : The second, that it corroborates the Stomach : And, the third, that it expels the Stone and Gravel from the Kidneys. These Virtues are, by *Martinius*, recited in the following Order : To the drinking of this warm Liquor, it is said to be owing, that the *Chinese* are Strangers to the Gout and Stone. When drank after Meals, it removes Crudities and Indigestion. When exhibited to drunken Persons, it affords them Relief, and prevents the bad Consequences of Surfeits ; for it is of a drying Nature, carries off superfluous Humours, expels somniferous Vapours, and removes the languid State of Students, who are oppressed by long Application. These Virtues are, at present, to be carefully examined. I shall not here speak of those Qualities, which are the Result of its Temperature ; since I before evinced, that the whole Substance of the *Tea* was grateful to the Brain ; but at the same time shewed, from a singular Observation, that *Betony* was possessed of the same Virtues and Qualities.



First, then, it is asserted of *Tea*, that it removes the bad Consequences of Surfeits, because it is of a drying Nature, and carries off superfluous Humours: The same Effects are also produced by *Betony*: But as for the Expulsion of somniferous Vapours, and removing the languid State of hard Students; these Properties are more frequently ascribed to the true *Myrtle*, than to *Betony*; which, however, as we shall afterwards shew, is also recommended against Intoxication.

The second Virtue of *Tea* macerated in warm Water, is, that it corroborates the Stomach; which Effect is also remarkably produced by *Betony*.

The third Virtue it is said to be possessed of, is, that it frees the Kidneys from Stones and Gravel; for which Reason, according to *Martinius*, the *Chinese* are Strangers to nephritic and arthritic Disorders. *Betony* remarkably produces this Effect, and, at the same time, is a powerful Preservative against the Gout. The other Qualities of *Tea*, enumerated by other Authors, I shall not here mention, that I may, at more Length, compare it with *Betony*. The Reader may, however, consult my *Quadripartitum*, and *Antonius Musa*, who, in *Libell. de Betonica*, affirms,

affirms, that *Betony* is possessed of so excellent medicinal Virtues, that it cures no less than forty-seven Disorders; which none of the *Chinese* have ever dared to assert, concerning their *Tea*: The *Asiatic Tea* is, therefore, far inferior to the *European Betony*. The same Author affirms, "That *Betony*, previously taken, prevents Intoxication." By which Words, *Musa* insinuates, that it guards against a Surfeit, and, consequently, frees us from Drowsiness; so that the whole Substance of it is equally grateful and refreshing to the Brain with *Tea*, It were to be wished, that this Physician had directed the Method of preparing *Betony*, in order to prevent Intoxication; by which Means the *Europeans* would, in all Probability, have been encouraged to greater Care and Diligence in cultivating, drying, and separating the small from the large Leaves of our *Chamelæagnus*, a Decoction of whose Flowers would have been as grateful to them as that of the *Chinese Tea* is to them. But if any should foolishly dread the Use of the *Chamelæagnus*, which, however, is much used, and greatly extolled in *Denmark*, and the *Lower Saxony*; such Persons may, I think, substitute *Betony* in its Room. But, if a Physician should order an *European* Cocker, or Day-Labourer, frequently

quently to use a Decoction of *Betony*, they would sneeringly bid him use his insipid Water himself. But the Custom of drinking *Tea* only prevails, because it is a new Thing, unknown to the Forefathers of the *Chinese*, and is imported from *Asia* into *Europe*, whose Inhabitants of all Ranks are so excessively fond of it, on account of its grateful Bitter, and sub-astringent Taste : The same may be said of the *Indian Chocolate*, and the Water impregnated with the *Chavva* of the *Persians*, since these three Liquors have generally no more grateful a Taste, than a Decoction of coarse *European* Pears, or what the *Germans* call a *Pear-souse*.

But, as *Antonius Colmeri de Lodesma* has given a distinct Account of *Chocolate*, and the Method of preparing it, the Reader may expect that I should say something of the Use and Method of preparing the Water of *Chavva* ; and this I shall the more willingly do, because no Physician, or Botanist, so far as I know, has expressly, but only accidentally, and imperfectly, given the History of the *Chavva*. But I would advise Physicians to order the Use, not only of *Chocolate*, but also of the *Chavva*, very sparingly ; though both Liquors are highly  
com-

commended by the high and learned, as well as the low and illiterate Part of Mankind: For *Hieronimus Benzo*, who, according to *Dalechampius*, *Lib. 18. Histor. General. Plant.* calls it, "A Wash rather fit for Hogs, than a Liquor proper for human Creatures." *Benzo*, after residing above an Year in the Province of *Nicariquan*, in *America*, had, all the while, a mortal Aversion to this Liquor; till, falling short of Wine, he learned to imitate the Natives, that he might not be under a Necessity of drinking Water perpetually. This Liquor, by its somewhat bitter Taste, refreshes and refrigerates the Body, without intoxicating those who use it. This is the principal and dearest Commodity of those Countries; nor do the *Indians*, who use it, esteem any thing more highly, according to *Clusius*, *Lib. 2. Exot. Cap. 29.* and *Anonym. Auētar. in Dodon.* I must own I should, with *Benzo*, have preferred pure Water to this unnatural Mixture, which, as well as *Coffee*, and *Tea*, the *Europeans* may very well want, without any Loss of Health: And it were to be wished, that the excessive Demands for all these, did not excite People of sordid Tempers, to adulterate them, with Substances of heterogeneous Parts, and such as are unfriendly to Nature. This, as I have before

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mentioned, with respect to *Tobacco*, is the Reason why, in our Age, we are seized with Disorders, the Names of which are not so much as mentioned in the Writings of the Antients. Hence *Bartholin* thinks, “ That  
 “ Aromatics and Spices, which are no less  
 “ the Causes of Wars in *Europe*, than of  
 “ Commotions in the Body, ought to be  
 “ prohibited ; since the Purposes of Life and  
 “ Health will be far better answered, by  
 “ cleansing the Blood now and then with  
 “ the Leaves of the *Coluthea*, Water-Cresses,  
 “ or *Fumitory*. We are also to chuse  
 “ an Antidote for common Use ; but not  
 “ the *Theriaca*, of which the Emperor *Antoninus*  
 “ took the Bulk of a Bean every  
 “ Morning, nor the *Mithridate* ; for these  
 “ are injurious by their Heat, and consequently  
 “ improper for us. But we are to  
 “ use *Conserve of Roses*, *Rob. of Elder*,  
 “ Electuaries of *Marygolds*, the *Morus Norvegica*,  
 “ and other indigenous Plants, whose  
 “ Qualities are best suited to our Temperaments  
 “ and Constitutions.” But the Use of  
 the Herb *Tea*, if it could be brought fresh  
 and recent from *China* into *Europe*, would  
 be more tolerable than that of *Chocolate*,  
 and *Coffee*, which is of all others the worst :  
 Since a Decoction of the *Chavva* surprizingly  
 effeminates both the Minds and Bodies of  
 the



Simples, whether that of Herbs, or Trees, we are to refer the Plant which bears the Seed *Bon*, from which the Water of *Chavve* is prepared, and which is also mentioned by *Olearius*, in *Itinerar. Persiæ*, Cap. 17. I answer, that some, ignorant of *Botany*, may take it for an Herb, whose Seeds resemble those of the *Turkish* Corn, or the *Indian* Corn, by *Baubine* called *Mays*, or for our Wheat: Whereas, it is no Herb, but a Tree, by *Olearius*, in the last quoted Passage, described in the following Manner: “ The *Persians*, in smoaking *Tobacco*,  
 “ have always the black Water of *Chavve*  
 “ present. The Fruit with which they  
 “ prepare this Liquor is sent from *Egypt* ;  
 “ and, in the inner Side, resembles the  
 “ *Turkish*, though on the outer Side, the  
 “ *European* Wheat. This Fruit is of the  
 “ Bigness of a *Turkey Bean*, and the Shrub  
 “ bears a white Flower. The Fruit, or  
 “ Berries, they burn, or roast, in a dry Pan;  
 “ after which they grind them, and boil them  
 “ in Water, which they drink, and which has  
 “ a Kind of hot, unpleasant Taste. It is  
 “ esteemed a great Cooler ; for which Reason  
 “ it is drank by most ; but if it is used  
 “ to Excess, it extinguishes the Inclination  
 “ to Venery, and induces Sterility.” The  
 Seed *Bon*, or *Ban*, is collected from a Tree  
 bearing its own Name, if we may believe  
*Prosper*

*Prosper Alpinus, Lib. de Plaut. Egypt. Cap. 16.* This Author, after residing some Years in *Egypt*, saw the *Bhon-Tree* in the Green-House of *Hali Bei*, the *Turk*. An intire Description and Cut of this Tree is also to be found in *Tom. 1. Lib. 4. Histor. Plantar. Univers. Cap. 5.* Since, therefore, *Alpinus* compares this Tree to our *Euonymus*, and says, that the former resembles the latter : Hence *Caspar Bauhine*, in his *Pinax*, places it among the Species of *Euonymus*, and calls it the *Egyptian Bon*, like the *Euonymus*, with a Fruit like Bay-Berries, from whose Seeds the *Egyptians* make their Liquor, called *Coava*. Though this Fruit, with respect to Figure, Bark, and Colour, is highly similar to Bay-Berries, yet it is far less in Bulk. In my Opinion, it most resembles the Seeds of the admirable *Peruvian Tree*, Decoctions of which, are used by the *Eastern Nations*, the *Egyptians*, *Turks*, and *Persians*, for corroborating a cold Stomach, assisting Concoction, and removing Obstructions of the *Viscera*. They also, with Success, use this Decoction for many Days against old Obstructions, and cold Tumors of the Liver and Spleen. This Decoction, according to *Alpinus*, seems also appropriated to the *Uterus*, which it warms, and frees from Obstructions : Thus, the *Egyptian* and *Arabian Women*, for the due Evacuation



Evacuation of their *Menses*, use this Decoction for several Days after they commence. Hence, according to *Olearius*, the *Persians* are not afraid, lest the Decoction of *Cavve* render them cold ; unless we should also say, that *Agnus Castus*, which induces Sterility, is also of a cold Temperature : But this Doubt will be cleared by-and-by. It were to be wished, that the celebrated *Johannes Weslingius*, who also travelled into *Egypt*, had had an Opportunity of seeing this Tree ; since he would have given us a more accurate Description of it, than we have hitherto got ; for, in *Commentar. in Prosper. Alpin.* he tells us, that the Fruit of this Tree is brought from *Jamin*, or *Arabia Felix* into *Egypt* ; and, that a Decoction of it is sold in some Thousands of Taverns at *Memphis*. *Prosper. Alpinus* also, in *Lib. de Medicina Egyptor. Lib. 4. Cap. 3.* when treating of the Decoctions used by the *Egyptians*, whether sick, or in Health, tells us, that, in a particular Manner, they make use of the Decoction called *Choava*, prepared with the Coats or Husk of the Seeds called *Bon*. Then he describes the Preparation of *Bon*, by telling us, that it smells like Corn, Rye, Barley, or Pease, when thrown upon live Coals, and burned a little. *Alpinus*, however, endeavours to evince, that the Seeds of *Bon* consist

consist of two Substances, the one thick and earthy, by which they brace up and corroborate, and the other thin and subtile, by which they heat, absterge, and remove Obstructions. That they are highly drying is certain, but I cannot for this Reason comprehend why *Prosper Alpinus* asserts, that Cold prevails moderately in them; for they act by their whole Substance, both by their Salt and both Kinds of Sulphur: So that it is highly probable they produce these Effects, on account of their ungrateful Taste and Smell. But it is said these Seeds are corrected with Sugar. Thus *Weslingius* informs us, “ that some correct the Bitterness of this  
 “ Decoction with Sugar, and preserve the  
 “ whole Kernel of the Fruit incrustated with  
 “ Sugar. Nor is this only customary in  
 “ *Egypt*, but also through all the Provinces  
 “ of *Persia*. This renders the Seeds *Bon*  
 “ not only dear, but scarce, in *Europe*.” Though *Weslingius* thinks that these Seeds are useful to the *Europeans*, yet I am of a different Opinion; for, in like Manner, the *Europeans* have resolved to sweeten, not only their *Coffee*, but also their *Chocolate* and *Tea*, without having any View to prevent Disorders, or recover Health; but only to follow the Customs of the *Asiatics*, and  
 indulge

indulge themselves in a Liquor, whose Taste is pleasant to them.

If it should be said, that *Tulpius* informs us, that the *Chinese* dissolve a few Grains of Salt, or Sugar, in their Infusions of *Tea*, I answer, we here enquire not what is done, but what ought to be done; not what is palatable, but what is conducive to preserve Health, and restore it when lost. Though I do not altogether disapprove of *Salt* in *Tea*, yet I absolutely condemn *Sugar*. How ill the *Europeans*, especially those of the *Northern* Countries, consult their Health, by mixing their *Mustard*, and their Sauces of *Vinegar*, and *Horse-Radish*, designed as a Preservative against the *Scurvy*, with *Sugar*, I have already shewn, in *Class. 3. Quadripartit. Botan.* For the same Reason, *Sugar*, mixed with an Infusion of *Tea*, infringes and impairs its Virtues; so that, by this means, we drink, not a medicated Water, but little more only than simple *European* Water, edulcorated with *Sugar*. This, no doubt, is an excellent Remedy against Intoxication; but certainly if we read both antient and modern Authors, we shall find, that Drunkenness may be removed by drinking cold Water. Besides, an Intoxication, next to Madness, may be greatly alleviated by wrapping up the *Scrotum* in Cloths dipped in cold Water.

Water. Hence we have but little Reason to bring *Tea* from *China*, *Tartary*, and *Japan*, at an extravagant Price, which might be far better laid out, in relieving poor indigent Families at Home. But the present *Europeans* are vastly different from what they were before the *Asiatic* Effeminacy was known among us. The *Europeans* might, perhaps, be indulged in the perpetual Use of *Tea*, provided their Regimen was the same with that of the *Asiatics*. Now, Regimen includes all the five Non-Naturals, which are Air, Meat and Drink, Excretion and Retention, Motion and Rest, Sleep and Watching, and the Passions of the Mind. Now, all these, in *Europe*, are vastly different from what they are in the *Indies*, as is obvious from the faithful and impartial Accounts, given us by *Martinius*, and *Mandelslo*. This Subject is excellently handled by *Hippocrates*, in *Tr. de Aere, Aquis, & Locis*, who joins these three together, with great Judgment, and for very sufficient Reasons; since each of the three has Atoms, in a manner, peculiar to itself, which it continually sends forth, and diffuses even to a great Distance: So that some Bodies, according to *Bartholine*, may, by means of the Atoms they emit, propagate the Sphere of their sympathetic Actions, to the Distance of a Thousand Miles. About  
the



the *Equinoxes*, and *Solstices*, the sudden Changes of the State of the *Atmosphere*, and the Variety of Vapours exhaled from the Earth, produce surprizing Alterations in Health. And these Exhalations rise sometimes in such large Quantities, as to be condensed, and by their own Weight to fall down, in the Form of sulphureous Showers: A memorable Instance of this we had in *Norway*, where, on *May 19, 1665*, a violent Tempest, accompanied with uncommon Thunder, and thick Clouds, broke out: During this Storm, there fell from the Clouds, a Substance, highly similar to Sulphur, which not only floated on the Water, but also seemed to cover the Earth. When *Stobæus* subjected this Matter to an Examination, he found, after drying, and passing it through a Sieve, that when it was become moderately warm, on an heated Tile, it emitted a fetid Smoak of the same Colour with that of the Spirit of *Nitre*, in Distillation. But this Matter could not be fused by the strongest Fire; by which Means, however, it became inodorous, and like small Sand, though before it resembled a fetid, coarse Sulphur, reduced to Powder. The same Author, in his Letters also, informs me, that, when about as much of the recent Matter, as would lie on the Point of a Knife, was

was laid upon a red hot Tile, it was spontaneously kindled, made a Kind of Noise, and emitted a reddish fetid Smoak. Next Day *Stobæus* endeavoured to sublime this crude and sulphureous Matter, by itself, without any Addition, in order to discover, whether Flowers of Sulphur could be obtained from it; but his Labour was in vain; for though the Matter became red hot by due Degrees of Fire, yet no Flowers appeared; only the first Steam, which, in the Alembic, appeared reddish, in the Water, assumed a dark ferruginous Colour: Then, by augmenting the Fire, a whitish Spirit appeared, which gave a similar Colour to the Water. This Steam and Spirit appeared in Distillation to be of an acrid Taste; so that *Stobæus* justly concluded them to contain a volatile Salt, of a particular Kind. The same Author informs me, in his Letter, that the Rain which fell, during the Thunder, smelled of Sulphur: And from this Observation, he thinks, the Chemists Doctrine, concerning the Generation of Thunder, may be confirmed. As every Substance does not act upon every other Substance, nor sulphureous Things on those of the same Nature, he put this Matter into Spirit of *Turpentine*, and digested it by a gentle Fire; by which Means, it gave the Liquor a  
yellowish

a yellowish Colour, and a Smell, very like that of Balsam of *Sulphur* : But of these I shall not treat at greater Length, since I am perswaded that Miracles have ceased, and that Providence disposes of second Causes according to wise and stated Laws. Hence it is, that about the *Vernal* and *Autumnal Equinoxes*, or *Solstices*, all Sorts of Diseases, and especially those of the endemial or epidemical Kind, rage ; such as the *Scurvy*, *Measles*, and *Small-Pox*, as also the *Plague*, though often these Disorders are confined to one City. A memorable Instance of this, we have in the Cities of *Hambourg* and *Amsterdam*, which, in 1663, and 1664, were afflicted with a Pestilence, which, however, did not spread itself to *Denmark*, *Sweden*, *Britain*, *France*, and *Germany*. But, as the *Plague* is imported from *Africa*, it is probable, that the Salubrity of the Atmosphere, in those Countries which escaped, checked the sulphureous, saline, and pestilential Atoms, which first contaminated the Air of *Amsterdam*, and then that of *Hambourg*. But all Countries differ so widely, with respect to Air, Water, and Situation, that none of them, even the most contiguous, are exactly alike, and conspire in producing the same Effects. Thus, among the *German Wines*, the *Rhenish* is the best ; though it also differs in Goodness,

ness, according to the particular Parts in which it is produced. The like holds in the *French* Wine, the worst of which is reckoned that of *Orleans* ; for which Reason, *Quercean*, in his *Diæticum*, *Cap. 6.* tells us, “ That in the Oeconomy of the “ King of *France*’s House, it is enacted, “ by a domestic Law, that the Steward “ shall give the King no *Orleans* Wines ;” which, however, has a very grateful Taste. The same holds, not only in Ales, but also in other Things : Thus, the *Noremberg* Cakes, on account of the peculiar Qualities of the Water with which the Meal and Aromatics are made up, are far better, and more pleasant to the Taste, than those prepared in the same Manner, in any Part of *Europe*. This is what the Philosophers have been at so much Pains to account for. The Air, Water, and Situation, also constitute the Reason, why *Tea* in *Europe* does not produce the same Effects it does among the *Asiatics*, especially the *Chinese*. Many Persons of Rank and Distinction have informed me, that they could never be sensible of the so-much-extolled Virtues of *Tea*, nor perceive that it prevented Sleep, or rendered them more brisk, and fit for Business. One or two Persons, however, subject to Catarrhs, have confessed to me, that they have become



far better by the long Use of *Tea*. Thus, I have heard, that a certain Ambassador to the *Dutch*, who before laboured under a Difficulty of Hearing, had his Disorder totally removed, by the large Quantities of *Tea* he drank at the *Hague*. I, myself, have found *Tea* to be diuretic. I own, two or three Persons who have travelled, not only through *Europe*, but also through the *East Indies*, have affirmed to me, that in *Japan*, the drinking of *Tea* infallibly removes Intoxication, and prevents Sleep; but this Effect is not at all produced by it in *Europe*. Thus, I have been informed, that Strangers, upon their Arrival in *Muscovy*, can drink such large Quantities of *Brandy*, as would put an End to their Lives in other Countries. Thus, it may happen, that the *Chinese*, or *Japoneſe Tea*, with the Assistance and Conccurrence of other Things, may produce a particular Effect, which *Tea* will not do in *Europe*. But all these Effects are produced by *Betony*, an Herb universally known in *Europe*: Thus, it is certain, that our *Chamelæagnus* is the *Tea* of the *Chinese*, or *Japoneſe*. But to illustrate my Subject the better, I shall make a few Remarks on the peculiar Genius, Regimen, and Method of living used among the *Indians* and *Chinese*. The *Indians* then are fond of moistening Aliments,  
which

which guard against the Heat of the Sun; such as Cherries, Fruits of all Kinds, Pot-Herbs, Fishes, Oysters, Crabs: Besides, *Michael Boym*, a learned Jesuit, in his *Flora Senensis*, mentions various Fruits which are not produced in *Europe*; whereas Nature has furnished the *Chinese* with others, either like to, or exactly the same with, those of the *Europeans*. The former of these, and the other similar Delicacies of the *East Indies*, do, in all Probability, give rise to new Diseases in *Europe*. This Jesuit speaks of *China* in the following Manner: “The Kingdom of

“ *China* is, as it were, a Compound of the  
 “ whole Globe, or rather, a Gem, in which  
 “ more Riches are to be found than in all  
 “ the rest of the World besides. In the  
 “ *Southerly* Parts of the Country, the Heats  
 “ are most intense, and produce large Quan-  
 “ tities of all the *Indian* Fruits, such as  
 “ Dates, Mangas, Ananas, and others:  
 “ Whereas the *Northern* Parts produce Figs,  
 “ Chesnuts, Nuts of all Kinds, Peaches,  
 “ Apricots, and Pears of various Kinds.”

Thus provident Nature has furnished the *Southernmost* Parts of *China* with Fruits intirely unknown to the *Europeans*; whereas, the *Northern* Parts produce such as are known in *Europe*, and suited to its Soil and Climate: Since, in the former, the Heats

are very intense, but not so in the latter. Thus Nature seems to have prohibited us the Use of the former of these Fruits, by placing us at such a Distance from them, and to have indulged us in the Use of the latter, by placing us so near them; for the Precept, of sometimes using Things to which we are not habituated, does not hold in this Case: Since, being *Europeans*, we ought to use the Regimen, Aliments, and Drinks, peculiar to *Europe*; for it is no less generally than justly observed, that the natural Produce of any Country is best suited to the Constitution of its Inhabitants. Thus *Tea* seems by Nature adapted to the Inhabitants of *China*, *Coffee* to those of *Persia*, *Chocolate* to those of *America*, and *Ale* and *Wine* to those of the different Parts of *Europe*. Thus the antient Inhabitants of *Saxony* and *Megapolis*, before they became fond of foreign Delicacies, used to say proverbially, *Drink Wine, and reap Benefit from it; drink Ale, and become fat; drink Water, and die*. It is also certain, that in former Times, the Inhabitants of *Iceland* and *Norway*, when they used a simple Regimen, and were Strangers to foreign Luxury, enjoyed good Health to an incredible Age; whereas, their Posterity are not only weaker, but hardly live beyond the thirtieth, fortieth, or fiftieth Year of their Age: So  
that

that the *Lyric* Poet seems to have made a just Prophecy of our own Generation, in the following Lines :

*Damnosa quid non imminuit dies ?  
 Ætas Parentum peior avis ; tulit.  
 Nos nequiores, mox daturos  
 Progeniem Vitiosorem.*

*Europeans* then must have their Constitutions impaired, and their Strength exhausted, by living like the Inhabitants of *Asia, Africa, and America* ; especially since *Macrobius*, in *Lib. 7, Saturnal. Cap. 4.* shews, that the most simple Aliments are the most salutary, and easily digested. Besides, *Socrates* ordered his Pupils to abstain from such Meats and Drinks as created an Appetite after Hunger and Thirst were satisfied. But, according to the *Chinese*, *Tea* produces an Appetite after Hunger and Thirst are satisfied ; therefore the drinking of it is to be abstained from. The same holds true with respect to *Chocolate*, and *Coffee*. But I return to the *Chinese*, who are accustomed to Water-drinking, and a frugal Life. Hence, their Physicians, whom *Martinius*, in the Preface of his *Atlas Sinicus*, seems to prefer to those of *Europe*, no doubt, enjoin them the Use of *Tea*, in order to prevent



the Generation of excrementitious Humours ; or, when generated, to carry them off by Stool, or Urine ; for, it is certain, from what has hitherto been said, that *Tea* is moderately heating, bitter, drying, and astringent. If it should, for these Reasons, be said, that *Tea* is justly to be commended for a Weakness of the Stomach, I answer with *Celsus*, in *Lib. 1. Cap. 8.* “ Our Countrymen ought  
 “ not to be believed, who, when indisposed, covet Wine, or Water, and instead  
 “ of charging their own Luxury, lay the  
 “ the Fault on the Stomach, which has no  
 “ Share in it.” This Passage is equally applicable to *Tea*, *Coffee*, and *Chocolate*, and seems to insinuate, that such Persons, in order to satiate their Thirst, falsely accuse their Stomachs. If this were more carefully adverted to by the Patrons of the *Chinese* Delicacies, and especially those who look upon *Tea* as a *Panacea*, they would use it more sparingly, especially in a bad State of Health ; because *Celsus*, in *Chap. 3.* of the same Book, tells us, “ That Changes ought to be gradually and slowly made ; since that to  
 “ which the Patient is not accustomed,  
 “ proves, hurtful, whether it be soft, or  
 “ hard”.

But the *Chinese* Method of using *Tea*,  
 is

is not agreeable to the Custom of the *Europeans*, and therefore hurtful to them.

Hence the *Germans*, *Saxons*, and Inhabitants of other Nations, in the *Baltick* Sea, being neither accustomed to much Wine, nor to dilute it with Water, are generally seized with malignant Fevers, when they go into *France*, or *Italy*; because every fixed Substance fixes such as is volatile; whereas, such as is volatile, resolves that which is fixed. Hence the thick and fœculent Blood of the *Germans*, consisting of saline, sulphureous, fixed, and volatile Parts, and being changed by the Regimen of *France*, and the Heat of the Sun, is subtilized by the *Tartar* and *Sulphur* of the *French* Wine, especially in such *Germans* as took great Care of their Health, when in their own Country; and in those who enjoyed good Health, their Blood is not only subtilized, but also ferments, undergoes an Ebullition, and is despumated. Hence arise Spots of different Colours, produced by the Blood variously corrupted. But these I have considered more fully in my *Digressio de Febris Malignis*. This Doctrine is warmly inculcated by *Hippocrates*, who, in *Lib. de Fraët. Senectut.* §. 6. tells us, “That the Age and Constitution  
“ of one Person, differ widely from those  
K 4 “ of

“ of another.” But this Assertion, how true soever, is but little adverted to by most of the *Europeans*. But I think it incumbent upon me, for the Reasons now alleged, to warn them against the Abuse of *Tea*; especially since we find, that this Herb does, by no means, answer the Encomiums bestowed upon it by the *Chinese* and *Japoneſe*. I own *Tea* is of a more drying Quality than many *European* Herbs; but, for this very Reason, the constant Use of it is so far from procuring Longevity, especially in Persons of a middling Age, that it rather accelerates old Age; which, according to *Macrobius*, in *Lib. 7. Saturn. Cap. 11.* is, “ an Exhaustion and Diffipation of the  
“ vital Liquor, by Length of Time; for  
“ old Age is dry, for Want of natural Moisture, and sometimes moist through a  
“ Redundance of peccant Humours, produced by Coldness of Constitution.” Since then *Tea*, by Means of the Sulphur it contains, is of a more heating and drying Nature than *Ginger*, *Cinnamon*, *Pepper*, *Cubebs*, *Cardamomis*, or *Arabian Castus*; hence, it necessarily follows, that it is injurious to old Persons, and such as are of a dry Constitution, and loose Texture of the solid Parts. On account of this dry Constitution, and natural *Marasmus* of old People, which

which no Art can prevent, they become thirsty, and more addicted to tippling, than in their younger Years: Hence arises the *German Proverb*, *If a young Man knew the Pleasure of drinking in old Age, he would be saving in his younger Years.*

It is not, therefore, the native Heat, but that fatal Dryness which renders the Members cold, and the Skin corrugated, which renders old Persons fond of drinking; and for this Reason, I have, in my *Commentaries*, universally commended a moistening Diet for them. Hence, the Inhabitants of those Nations, who, besides *Tea*, daily drink Wine, ought carefully to guard against all sudden Changes in Diet and Regimen. Thus, when a certain celebrated *French Physician*, endeavoured to persuade a Person of eminent Rank, who was, generally, twice or thrice a Year seized with a Catarrh, to change his Regimen, and give over the Use of Wine, or, at least, dilute it with Water; because, in all Probability, the Physician told him, that cold Water powerfully corrected acrid Humours. Upon this, the Person of Distinction asked the Physician, whether he was in good Health? To whom the Physician replied he was: Then, says he, continue  
to



to drink Water, or Wine and Water, till you can drink no more ; but you shall never, on account of slight Catarrhs, which are rarely offensive to me, perswade me to accept of a *French*, or *Italian* Regimen, instead of a *Danish*, and *German* : Nor will I drink Water instead of Wine, or Ale. I am at present full of Flesh and Blood, and enjoy a good Appetite : My Forefathers, for many Years back, were of the like Constitution, and used the same Regimen I do ; but if, in the sixtieth Year of my Age, I should begin to drink Water, I am afraid I should rather resemble you than them ; for you, who are a Water-drinker, though you enjoy good Health, yet you are emaciated, have a cadaverous Countenance, and seem to be rather a Skeleton than a living Person. I wish all Persons, especially such as are old, would follow the Example of this Gentleman, and obstinately reject *Tea*, which so dries the Bodies of the *Chinese*, that they can hardly spit. It is also an egregiously Mistake, not only among the *Persians*, but also among most other Nations, to think that the Seed *Bon*, or *Ban*, which when toasted is called *Coffee*, and which I have taken Care to have engraved in the Plate after the History of *Scurvy-Grass*, No. 11, 12. of my *Quadripartitum*, is of so cool-

cooling a Quality, as to produce Impotence, even in those who use it frequently ; for it only dries them. Thus *Casmin*, the Wife of Sultan *Mahmud*, after her Husband had so weakened himself by the Use of *Coffee*, that he had been impotent for many Years, is said, when she saw the Preparations making, for gelding a generous *Persian* Steed, to have told the Persons employed in that Work, that there was no Occasion for so much Trouble, since, by giving the Horse *Coffee*, he would become like her Husband, the King. This Story is, with the same Circumstances, related by *Olearius*, in his Travels through *Muscovy* and *Persia*. *Coffee*, then produces Sterility in the *Persians*, not because it is cold, but because it gradually dries their Bodies, by means of a certain Sulphur, as peculiar to itself, as those of *Opium*, *Tobacco*, or *Agnus Castus* are to them. As the *Agnus Castus*, or *Vitex* is, by *Galen*, said to be dry in the third Degree, like *Rue*, and to consist of very subtile Parts, it is impossible it should produce Impotence by rendering the Seed cold, which it diminishes and dissipates, not so much by the Subtily of its Parts, as by its peculiar Sulphur. The incomparable *Hoffman*, both in his *Variae Lectiones*, and in his Treatise de *Medicamentis Officinalibus*, has treated accurately

rately of the *Vitex*. But, if that Author had been still alive, he would have agreed with me in this, that what *Galen* ascribes to the Subtilty of the Parts, not only of all Simples, but also of such Things as act by their whole Substance, such as *Opium*, *Tobacco*, *Agnus Castus*, *Chinese Tea*, *European Tea*, or the *Myrtus Brabantica*, or the *Chamelæagnus Danica*, is to be ascribed to their small sulphureous, and excessively dry Parts. Thus the Seeds of the *Agnus Castus* affect the Head, and from what has been said, it is sufficiently obvious, that the Seeds of the *Chamelæagnus* contribute principally to intoxicate the Country People, who prepare their Ale with it: The Seeds of the *Agnus Castus*, according to *Hoffman*, “ do not convey Flatulences to  
 “ the Head, except when they affect it by  
 “ the Subtilty of their Parts (which I call  
 “ their sulphureous Quality) just as Wine,  
 “ whose Taste and Smell they have, accord-  
 “ ing to *Pliny*, affects the Head, and pro-  
 “ cures Sleep.” All these Properties of  
 Wine, as well as of our *Chamelæagnus*, proceed from their Sulphur, which is grateful to the Nerves: But these Effects could never be produced, only by *Galen*’s Subtilty of the Parts. But to proceed, in the Words of *Hoffman*: “ Another Proof of the Sub-  
 “ tilty of the Parts of *Agnus Castus*, (which  
 “ I

“ I call its sulphureous Quality) is, that  
 “ its Seeds, whether crude, or toasted,  
 “ discuss Flatulencies of the Intestines, and  
 “ most powerfully when toasted ; since these  
 “ do not so much affect the Head as the  
 “ former.” Thus, it also happens, that an  
 Account of the artificial and careful Toast-  
 ing of the *Chinese Tea*, by which most of  
 its sulphureous Parts are dissipated, it pre-  
 vents Sleep in the *Chinese* : Whereas, the  
*European Tea*, or *Chamelæagnus*, renders the  
 Country People, as it were, intoxicated, and  
 disposed to Sleep. But these different Ef-  
 fects are not owing to any occult Qualities  
 of the *Chinese* and *European Teas*, but ma-  
 nifestly to the sulphureous Parts, of which  
 the *Chinese* has a far smaller Quantity than  
 our *Chamelæagnus*. Thus, it is certain, that  
 prepared *Vipers* may be safely eaten, and  
 that *Dioscorides* roasted *Vipers* for Food ;  
 so vast a Difference there is between arti-  
 ficial Preparations, and natural Productions.  
 But to proceed : *Hoffman*, with respect to  
 toasting the Seeds of the *Agnus Castus*, tells  
 us, “ That in toasting, the remarkably sub-  
 “ tile Parts are dissipated.” These remark-  
 ably subtile Parts, I call sulphureous, which  
 the *Persians* also dissipate, by an artificial  
 toasting, from the Seeds *Bon*, or *Ban*, con-  
 veyed to them from *Egypt*. Thus, the ce-  
 lebrated



lebrated *Hoffman*, only differs from me in Words, but not in Sentiments. The same also holds true of *Chocolate*. I, therefore, conclude, that all these Substances are of a drying Quality, on account of their sulphureous Parts. I would, therefore, advise all *Europeans* to have a due Regard to these Things, to preserve Youth by moistening Substances, and prevent old Age, which is brought on before its due Time, by Means of these drying and sulphureous Commodities; though, at the same time, I do not prohibit the Use of moderately hot Substances. Let no one condemn me for making Repetitions; since it is a Maxim, not not only of Policy, but also of common Humanity, *That the Safety of the People, is, of all other Laws, the most essential and important.* If, therefore, an immense Reward was bestowed on the Man who preserved a single *Roman* Citizen, I may, certainly, hope for Indulgence, when, by repeated Expostulations, I attempt to preserve all *Europe*, by perswading its Inhabitants not to exchange our own salutary Regimen, for that of the *Asiatics*, and *Chinese*, by following their Custom of *Tea-Drinking*. *Martinus Martinus*, indeed, in his Preface to his *Atlas Siniticus*, greatly extols the *Chinese* Regimen, in the following Manner: “ Their  
“ Drinks,

“ Drinks, says he, whether prepared with  
 “ Water, Wine, or Rice, must always be  
 “ warm ; they macerate their *Tea* in parti-  
 “ cular in boiling Water, which they drink  
 “ as hot as they can bear. When I was  
 “ accustomed to this Regimen, I com-  
 “ mended the *Chinese*, and condemned the  
 “ *Europeans*, who are so fond of drinking  
 “ cold Liquors ; for, in *China*, the Inhabi-  
 “ tants, by drinking their Liquors warm,  
 “ both extinguish Thirst, and so dissipate  
 “ the redundant Humours, that they hardly  
 “ ever spit ; nor are they afflicted with Cru-  
 “ dities of the Stomach, as the *Europeans*  
 “ are : They have also fewer, and less vio-  
 “ lent Diseases ; neither are the Stone, the  
 “ Gout in the Hands and Feet, and other  
 “ similar Disorders, known among them.”  
 But these Things happened to *Martinius*,  
 in *China*, and not in *Europe*. Nor shall  
 he ever persuade me, to change the *Euro-*  
*pean*, for the *Indian* Regimen. Since, ac-  
 cording to *Martinius* himself, some of the  
 Inhabitants of that Country, on account of  
 the *Pythagorean* Doctrine, of the Transmi-  
 gration of Souls, religiously abstain from  
 Flesh, and think,

——— *Scelus est in Viscere Viscera Condi,*  
*Congestq; Avidum pinguescere Corpore*  
*Corpus,*

*Alterusq;*

*Alterusq; Animantem Animantis vivere  
Letbo.*

*Martinius*, therefore, makes an insufficient Enumeration of Causes; since the good Health of the *Chinese*, is not totally owing to the Use of *Tea*, but to various other Circumstances, which we shall not here enumerate: Only I shall, from the *Amphiatri dius* of *Johannes Boterius*, published in 1600, observe, “ That in the  
“ various Districts of *China*, the Clemency  
“ and Salubrity of the Air is so great, that  
“ a Pestilence has never been remembered  
“ to rage universally in them.” For the Sake also of those who want the sixth Part of the *Theatrum Europæum* *Johannis Bleau*, or the *Novus Atlas Martini*, I shall, from the Preface of the last-mentioned Author, take the following Passage: “ In Practice,  
“ the *Chinese* Physicians surpass those of  
“ *Europe*, who are more addicted to Dis-  
“ pute and Speculation, but less successful  
“ and happy in the Cure of Diseases, than  
“ the former.” But, if a *Chinese* Physician was to practise on the *Baltick* Shore, where endemial *Scurvys* rage, it is hardly credible, that he would cure them with greater Success, than a skilful *European* Physician does ;  
since,

since, according to *Hippocrates*, there are many nominal, but few real Physicians. The same Author, in his *Prisca Medicina*, informs us, " That most Physicians resemble bad Pilots, who, if they steer the Vessel in a smooth and calm Sea, can prevent the Detection of their Ignorance ; but, when they are attacked by blowing Winds, and violent Tempests, it becomes sufficiently obvious, that the Ship must be lost through their Fault, and Want of Skill." But to drop the Defence of the *European* Physicians, I shall return to the *Asiatics*. *Martinius* then, in the Passage last quoted, tells us, " That the *Chinese* Physicians generally prepare their Medicines of Simples and Decoctions ; that they use Unctions, and Frictions, but not Venesections, which they look upon as an irreparable Error. They rather chuse to reduce the Blood to a due Temperature, by Fasting, and refrigerating Medicines ; for, say they, because Broth boils in a Pot, the Broth is not, therefore, to be poured out, but the Fire to be removed from the Pot." But this Comparison is certainly far from being just : And, a little after, the Author subjoins, " In *China* are great Numbers of Chymists, who confidently boast of producing Gold, and prevent-  
 L " ing



“ ing Death by Means of their Medicines.  
 “ The Design of these Men is like that  
 “ of their Brethren in *Europe*. to extort  
 “ Money from the credulous and avaritious  
 “ Part of their Fellow Creatures.”

I now return, to consider the Air, Water, and Situation of the *Chinese*. *Martinius*, then, in the Place before quoted, tells us, that *China*, or the most remote Parts of *Asia*, abounds with all Kinds of metallic Mines, such as those of Gold, Silver, Mercury, Iron, Tin, Copper, Minium, *Lapis Lazuli*, and Vitriol ; in consequence of which, it is probable, that the *Chinese* Waters, flowing from the Mountains, as well as those of *Europe*, partake of the Qualities of the various Minerals through which they glide. Thus, according to *Georgius Agricola*, in *Lib. 10. de Natur. Fossil. Cap. 18.* at *Goslar*, in *Saxony*, there is a Kind of Bole, or Earth, impregnated with the Juice of *Vitriol*, as also with *Oker*. The same *Agricola*, in *Lib. 1. De Natura eorum quæ ex Terra effluunt. Cap. 4.* informs us, that the River *Oebra*, receives its Name from *Oker*, with which it is tinged, of a yellow Colour, at the Place where a Rivulet coming from Mount *Ramelus*, disembogues itself into it. Hence, it is easy to assign a Reason,

Reason, why the *Goslar* Ale is so diuretic :  
 The *Garlabian* Ale also, so much used at  
*Helmstadt*, is of a medicinal Nature : Hence,  
 according to the celebrated *Hoffman*, in *Pa-  
 ral. Officin. Cap. ult.* “ It both cures and  
 “ produces Diseases in such as are not ac-  
 “ customed to it ; for it is prepared of some  
 “ hot, mineral Water, as is obvious from  
 “ its peculiar Taste. On the contrary, the  
 “ *Turgenjian* Ale is highly agreeable ; be-  
 “ cause the Water of which it is prepared  
 “ has some mineral Quality, which is easily  
 “ lost by Carriage ; which also happens to  
 “ other Waters. Hence, *Augustus*, Elector of  
 “ *Leipsic*, in preparing his Ale, instead of  
 “ *Malt*, ordered only a Drag to be boiled.”

I would not, however, have any one con-  
 fide too much, either in hot or cold Mineral  
 Waters. But among Mineral Waters, I also  
 reckon that described by *Martinius*, in his  
 Account of the ninth Province of *China*,  
 called *Kiangnar*, and the fifth Town, called  
*Chang-chew*, in the following Manner :

“ Near *Kiangin* is a Mount, called Mount  
 “ *Chin*, celebrated on account of a fabulous  
 “ *Chinese* Story ; for they assert, that a Wo-  
 “ man was there born of a *Deer*. The  
 “ Rivulet *Leang*, from a small Hill, call-  
 “ ed *Hoej*, flows into a Lake, near *Vu-  
 “ sie* : Its Origin is a Fountain called

“ *Hoej*, whose Waters are, by the Na-  
“ tives, accounted to be the second in Good-  
“ ness ; and I myself am convinced from  
“ Experience, that the *Chinese* are in the  
“ right, with respect to these Waters ; for  
“ they are universally admired by the Gran-  
“ dees ; and hardly any Ship passes, with-  
“ out purchasing, for a Trifle, large Quan-  
“ tities of this Water, previously put up in  
“ Casks ; though Strangers, who stay for  
“ any Time there, may, for nothing, drink  
“ as much as they please. It is conveyed  
“ to the most remote Provinces, even as far  
“ as *Peking* ; for it is excellently well suited  
“ to the Preparation of *Tea* : So that these  
“ two Commodities are generally sold to-  
“ gether.” But surely this *Chinese* Water is  
to be had in no Part of *Europe*. The same  
Author, in his Description of the fifteenth  
Province, called *Yunnan*, and its Metropo-  
lis, tells us, “ That in Mount *Xang*, situ-  
“ ated to the *North* of the Town, there  
“ is a Spring of intensely cold Water, which,  
“ however, is highly beneficial to paralytic  
“ Persons.” He also tells us, that in the  
same Province, there is a Spring called *Hi-  
angkui*, which, in their Language, signifies  
odoriferous Water, “ Because it diffuses a  
“ fragrant Scent, especially in the *Spring*, at  
“ which Time, the Inhabitants offer Sacri-  
“ fices

“ fices to the Fountain, and drink Water,  
 “ mixed with Wine, or with a Liquor pre-  
 “ pared of *Rice*. They also assert, that this  
 “ Liquor cures many Diseases.” That these  
 Waters are impregnated with Metallic Par-  
 ticles, I have two Reasons to believe: First,  
 Because *Martinius* informs us, that the Ri-  
 vulet near the City *Vusie*, flows from a Foun-  
 tain on a little Hill, called *Hoej*: The se-  
 cond is, that the Waters of this Lake are  
 conveyed to the remotest Provinces, even  
 to the Royal City, *Peking*, where they are  
 used by the *Grandees* in preparing their  
*Tea*. But the best Waters, when taken  
 from the *Spring*, cannot be long preserved  
 from Corruption, unless they abound with  
 a peculiar Salt: Since the cold Mineral Wa-  
 ters of the *Spaw*, lose much of their Virtue  
 by being conveyed only into the Provinces  
 adjacent to *Germany*. Thus, it is sufficiently  
 known to all the *Europeans*, that the *May*  
*Rains* abound with Salt and Sulphur; in  
 consequence of which, they keep longer  
 free from Corruption than other Waters.  
 For this Reason, it is customary among the  
*Papists*, to prepare their *Holy Water* of *May*  
*Rain*: See my *Digressio de Febribus Malig-*  
*nis*. But, lest these Reasons should be  
 esteemed conjectural, I shall farther prove,  
 and confirm my Opinion from *Martinius*,



who, in the Place before quoted, speaks in the following Manner : “ It is not without Reason, that the City *Gnibing* receives that *Name*, which, in their Language, signifies the *Glory of the Earth*; and which was bestowed upon it, because in it are made the earthen Vessels, used in diluting, and drinking their *Tea*. The Reason why these are preferred to the *Chinese*, though more transparent, and diaphanous, is, because the former convey to the *Tea*, a certain Taste and Smell, much admired by the *Chinese*; so that the Inhabitants of that City are much employed in making them; and some of them are sold at a Price equal, if not superior, to those of *Portugal*. ” Since, therefore, these Vessels communicate to the *Tea*, both a Smell and Taste, which are grateful to the *Chinese*; since the Cause of Taste is a volatile Salt, and that of Smell a certain Sulphur; since this Salt and Sulphur can hardly be separated by Chymistry; and since it is peculiar to Salt to penetrate into the Essence of Things; it must necessarily happen, that the Water, taken from the Lake, or River last mentioned, and which is without any Smell, (for, if it had been odorous, *Martinius* would have mentioned that Circumstance,

as he did of the third Fountain) must gradually extract the Taste and Smell from those precious Vessels, resembling *Lemnian* or *Silesian* Earth. But this Water of the Rivulet *Leang*, or of the Fountain *Heoj*, would either not at all, or with Difficulty, extract the Taste and Smell from these earthen Vessels, unless it abounded with an highly penetrating Salt, or, perhaps, a Vitriol; since *Martinius* tells us, that Vitriol Mines are found in *China*, for no Substance can communicate to another, a Quality which it does possess itself. *Tea* has indeed a Taste, though not of the grateful Kind, as is obvious from what has been said. The Taste and Smell, therefore, which the *Chinese* perceive in drinking *Tea*, do not proceed from the *Tea* itself, but from the Water, or earthen Vessels they use, or from both; from the Water, which by its Mineral Salt, extracts from the Vessels their Salt and Sulphur; and from the Vessels, which in return communicate these to the Water. For this peculiar Quality of the Earth, the City is called *Gnibing*, which, according to *Martinius*, signifies the *Glory of the Earth*. It is, by no means, surprizing to find various fragrant Mineral Earths: Thus, in the Dutchy of *Kalenberg*, in *Germany*, there is dug up a certain bituminous Mineral, which is a Kind

of intermediate Substance, between Earth, Clay, and Stone ; and which, if it is either licked with the Tongue, or has cold Water, and especially Rain-Water, poured upon it, diffuses a Smell as fragrant as that of the Violet : The Truth of this, I know from Experience. ' But these precious Vessels are so rare in *Europe*, that the smallest of them are not to be purchased under an immense Sum. When, however, I understood, that *Frederic* the third, King of *Norway* and *Denmark*, had, among other *Chinese* Curiosities, two of these elegant and sumptuous Vessels ; I obtained the Use of them from him, and prevailed upon *Julius Reichelt*, Professor of Mathematics at *Strasburg*, and a skilful Designer, to delineate them. This Gentleman has, with the greatest Accuracy, not only exhibited in the following Plates, these, and other *Chinese* Utensils, but also informed himself of their real Bulk, with all the Care and Pains he possibly could : But we shall give an Account of his Performance in his own Words :

“ At the Request of the learned and judicious *Simon Pauli*, I have delineated  
 “ some of the *Chinese* Utensils, and hope for  
 “ Indulgence, because these Vessels are neither exhibited according to the Laws of  
 “ Paint-

“ Painting, nor Perspective ; but in a Man-  
 “ ner, used by Mechanics, since I thought  
 “ it expedient, both for the Sake of the  
 “ Subject, and the Satisfaction of the cu-  
 “ rious Reader, to have a due Regard to  
 “ Capacity, and Measure. I have exhi-  
 “ bited the Orthography of the Vessel re-  
 “ presented by *Fig. IX.* the Scenography  
 “ of *Fig. III.* of which the Orthography is  
 “ represented by *Fig. IV.* In *Fig. VIII.* the  
 “ Scenography of the Vessel M, and the  
 “ Orthography of its Cover N, are repre-  
 “ sented ; but I have only described the  
 “ Scenographies of all the rest. I have  
 “ used the *Rhinlandian* Geometrical Foot,  
 “ to the Measure of which all the Parts of  
 “ these Vessels are adjusted, in that Propor-  
 “ tion, observable in *Fig. XIV.* which re-  
 “ presents a smaller Foot, divided into ten  
 “ Parts. *Fig. XIII.* exhibits a wooden In-  
 “ strument, exactly of the same Size with  
 “ the Figure. In all the Figures I have re-  
 “ presented the Length and Breadth by Di-  
 “ ameters and Diagonals ; but the Height  
 “ or Depth, by pricked Perpendiculars. I  
 “ hope the Mathematical Reader will find  
 “ no Fault with the quadrangular Passage  
 “ B in *Fig. I.* for conveying the Air, in  
 “ order to ventilate the Coals ; nor with  
 “ *Fig.*



“ *Fig. IX.* the two Feet of which, shade  
 “ other two fimilar to themfelves.

*An Explanation of the Figures, representing  
 fome Chinefe Utenfils.*

*Fig. I.* Represents a Kind of Kettle, curiously made of *Chinefe* Copper, furnished with a Handle, divided by a Copper Partition ; and which, though at firft View, it appears to be one Veffel, is yet, upon narrower Infpection, found to be two, with two Coverings ; for A represents a fmall Furnace, into which the Coals are put ; and B, the Mouth of the Furnace, covered with Crofs-Bars, for the better Ventilation of the Coals. The other Veffel has its internal Surface lined, or covered with Tin, ferves either for drying, or boiling the *Tea*, and is furnished with a particular fmall Tube, the Cover of which is exhibited by *a* ; by the Benefit of which, the large Coverings, C D, being fhut up, the Vapours of the *Tea* may be retained, or allowed to exhale at Pleafure.

*Fig. II.* E represents a Copper Veffel, in which the *Tea* is either boiled, or preferved, when dry. E represents its Tube, and F the covering of the Tube.

*Fig.*

Fig. III. and IV. G G exhibit different Views of one and the same Vessel, the internal Surface of which is lined with a thin gilded Plate, of some proper Metal, and the external Surface, covered with Lack, after the Manner of the *Chinese*.

Fig. V. I I. No. 1. represents a genuine *Chinese Tea-Leaf* macerated, and stretched to its full Extent. No. 2. A Leaf of the *Chamelæagnus*, or what the *French* call *Piment Royal*, artificially dried.

Fig. VI. K represents another, and, in my Opinion, a spurious *Chinese Tea-Leaf*, brought from *China*.

Fig. VII. L exhibits a Leaf of what *Clusius* calls the *Spiræa Theophrasti*, found in the Green-Houses of *Copenhagen*, and so like the spurious *Chinese Tea*, with which the genuine is adulterated, that the one cannot be distinguished from the other.

Fig. VIII. M represents a curious Polygonal *Tea-Pot*, probably made of sealed *Lemnian*, or *Silesian* Earth. N its Lid joined by the golden Chain O, to its Handle P. and Q. Its Stroup curiously tipped with Gold.

Fig.

*Fig. IX.* R represents another earthen *Tea-Pot*, with a Stroup, but of a roundish, or oblong Form, and in the Lid of which, is fixed a Ring of Clay S for taking it off and putting it on: Both these earthen *Tea-Pots* are highly fragrant; the former is of a light, and the latter of a pale red Colour.

*Fig. X.* T exhibits a Copper Vessel lined with Tin, capable of containing four Ounces; and whose inferior Part about the Letter V is covered with a Kind of Case, woven of such Wood as the *Europeans* use in making Sieves; but so as that the Vessel can be taken out of the Case. But I am of Opinion, that the *Chinese* pour their hot *Tea*, whether infused, or boiled, into this, in order to prevent the scalding of their Hands; and so cool the Liquor, as that it may neither burn their Lips, nor Tongue.

*Fig. XI.* X represents this wooden Case, or Handle, by itself.

*Fig. XII.* Y exhibits a small wooden Ladle, with a semicircular wooden Handle.

*Fig. XIII.* Z represents a small, and somewhat incurvated wooden Spatula.

*Fig.*

*Fig. XIV.* represents a small geometrical Foot, divided into ten equal Parts, for ascertaining the just Proportion of the Utensils described.

IT is to be observed, that these Vessels are of a grateful fragrant Smell, resembling those of the *Juniper*, *Cypress*, or *Aloes Tree*, which is certainly owing to the bituminous Earth of which they are formed. Thus we have before observed, that the *Kalenburgian* bituminous Earth is as fragrant as Violets; and that, according to *Martinius*, it is on account of the Fragrance of these Vessels, that the *Chinese* are so fond of them, and purchase them at such immense Prices. We have also taken Notice from *Tulpius*, and *Maffæus*, that these Pots, Vessels, and other Pieces of *Tea* Equipage, are, by the *Chinese*, bought at the Rate of some Thousand *Nobles*, wrapped up in silken Coverings, shewn only to their nearest Friends, and as much valued by them as Adamants, Gems, and curious Medals are by the *Europeans*. Let the *Europeans*, therefore, before they drink *Tea*, which itself is void of Smell, provide themselves with the fragrant Vessels of *Gnibing*, and the Waters of the Rivulet *Vussie*, which they must bring uncorrupted from *China*;  
and



and then, on Supposition the Air was the same, which it is not, the same Effects might be produced in *Europe* by *Tea*, as those which it is boasted to produce in *China*. It is therefore far more congruous to Truth and Reason, to suppose, that the *Chinese* are free from the Stone, Gout, and arthritic Pains, rather by the Goodness of their Water, than by their *Tea* alone, which may also contribute something to their Happiness in these Respects. Besides, the Force and Virtue of *Tea*, must be considerably impaired and lost, by the intense Heat of the Sun, during so long a Voyage, in which the *Equator* must be twice crossed, before the Ships arrive at any *European* Ports. Hence we know from Experience, that those Persons most consult the Interest of the *Europeans*, who, according to *Mercator*, in his Description of *China*, advise, that *Rhubarb*, with the best Sort of which, *China* abounds, should be brought through *Persia* by Land, lest it should be spoiled and corrupted by so long a Voyage. What must therefore happen to *Tea*, or the *Chinese Chamelæagnus*, which is in *China* frequently toasted in an Iron Pan, so as to corrugate and conglomerate its Leaves, according to *Rhodius* and *Martinius*? For, if the Virtues of *Rhubarb*, which is a compact Substance, are, by such a Voyage,

age,

age, exhaled, this Misfortune must much more happen to the tender Leaves of *Tea*, which are gathered in the *Spring*, and have a bitterish Taste, but no Smell. Hence we may infer, that these Leaves are, after their Arrival at *Europe*, possessed of a volatile and fixed Salt, but deprived of their Sulphur, especially the most volatile Part of it; for, if they were intirely destitute of Sulphur, they would not take Flame, nor could they be burned. The Author of a Book, intituled, *Artificia Hominum Miranda Naturæ in Sina & Europa*, in *Chap. 35.* tells us, “ that in  
 “ *Chekiang*, in *China*, there are Woods of  
 “ *Mulberry-Trees*, so many Silk-Worms, and  
 “ such immense Quantities of Silk, that a  
 “ Person may there purchase ten silken Suits  
 “ of Cloaths at an easier Rate, than he can  
 “ have one of Cloth in any Part of *Europe*.  
 “ The *Chinese* prune their *Mulberry-Trees*  
 “ every Year, as the *Europeans* do their  
 “ Vines; nor do they suffer them to grow  
 “ up into tall Trees, because they have found  
 “ from long Experience, that the Leaves of  
 “ the smallest Trees produce the finest Sub-  
 “ stance for Silk, and the best Thread: For  
 “ which Reason, they justly distinguish be-  
 “ tween the first and second Weaving of  
 “ the Thread: The former is produced  
 “ when the Worms are nourished by the  
 “ Leaves

“ Leaves which appear in the *Spring*, and  
 “ are soft and delicate : The latter is, when  
 “ they are fed upon the *Summer* Leaves,  
 “ which are coarse and hard ; so great is  
 “ the Difference of Work produced by these  
 “ Animals only by a Change of Food.”  
 If this Account of the Nourishment of Silk-  
 Worms is true, as we *Europeans* find it by  
 Experience, so it is equally certain, that there  
 is as great a Difference between those Leaves  
 of the *Chinese Tea*, or *European Chamelæagnus*,  
 which appear in the *Spring*, and those  
 which are produced in the *Summer*, as I  
 have all along insinuated in this Work. By  
 this remarkable Passage of the anonymous  
 Author, I am more and more convinced,  
 that the vernal Leaves of the *Chamelæagnus*,  
 or *European Tea*, are possessed of different  
 Virtues from those which appear in the *Sum-*  
*mer*, when the Sun has entered *Leo* : And  
 those who will not grant this Truth, are  
 confuted by the palpable Instance drawn  
 from the Nourishment of the Silk-Worms.

By way of Digression, I shall intreat every  
 Lover of Truth, to throw the Leaves, (not  
 the Shrub, Flowers, or Seeds) of the *Euro-*  
*pean Chamelæagnus*, which, when dry, have  
 no Scent upon live Coals; and do the same  
 with an equal Quantity of *Chinese Tea*, tho’  
 in

in different Rooms, and by the exact Resemblance of the Smell diffused by each, he will be convinced that the *Chamelæagnus* is a Plant of the same Species with *Tea*.

I am not acquainted with all the Acts, Statutes, and Laws, of the different Cities of *Europe*, made for suppressing and preventing the Avarice and Exorbitance of Apothecaries; only in Upper and Lower *Germany*, a certain Fine is, by public Authority, laid upon the Apothecary who sells old and mouldy Herbs, or uses any Methods to make them appear good and fresh: Nay, it is customary, in some Provinces of *Germany*, publickly to burn such Herbs, Roots, Shrubs, or Plants as are bad, or suspected to be more than one Year old; lest the poorer Inhabitants should, like the Widow mentioned in *Luke*, Chap. viii. 43, spend all their Money upon Physicians, without being healed by any: But the Case is quite otherwise with *Tea*; for supposing it to be only one Year old, when it is put into the Ships at *China*, it must be double that Time, and often more, before it arrives to us. How great then is the Stupidity of us *Europeans*, who are never disgusted at the Avarice and Baseness of the *Asiatics*, though they should send us *Tea* as old as

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the *Trojan* War, whilst they use it fresh and good themselves? Besides, as the *Tea-Leaves* have no Smell, it is highly probable, that the *Asiatics* have infused and macerated them, and then dried them a second Time for the Use of the *Europeans*; since, when chewed in the Mouth, they are resolved into a Kind of gross Powder. I am also of the Opinion, of the celebrated *Wormius*, who thought it highly probable, that *Tea-Leaves* were either mixed with others, or had others intirely substituted in their stead. If we are at such Care and Pains to discharge and prohibit the Sale of old *European* Plants, ought we not, with the same Rigour and Authority, to prohibit the Import of *Tea* deprived of its Smell, and long ago dried and prepared for the Use of the *Chinese*? The Man would surely be ridiculous who should import into *Europe* large Quantities of *Tobacco*, already cut small for the present Smoaking of the *Indians*, or *Americans*; or who should commend it, on account of its unctuous Sulphur, or prefer it to large Pricks, made up hard and compact for the Sake of keeping; for cut *Tobacco* after it has been kept some Months and become dry, loses all its Virtue, and is despised by a phlegmatic *European*. It is also obvious from what has been said, that  
after

after the *Chinese* have toasted their *Tea*, they preserve it in close stopped Vessels, that it may not be corrupted, or too much dried by the Access of the Air : It is, therefore, the Duty of every *European* to join in engaging the Legislature to put a Stop to this epidemical Evil, and prohibit the Abuse, not only of *Tea*, but also of *Tobacco*, since both of these, and *Coffee*, as I have before shewn, so enervate the *European* Men, that they become incapable of propagating their Species, like *Eunuchs*, some of whom are highly salacious; but it is sufficiently known, that they are incapable of Procreation, tho' they emit something analogous to *Semen*. For this Reason, the *Turks* perform Castration in a different Manner from the *Italians*, since the former cut off *Penis*, *Testicles*, and all; and the latter only the *Testicles*. The Curious may consult *Bartholinus Anatom. Reformat. Lib. 1.* at the End of which, they will be informed why, and when it happens, that Horses and Bulls procreate their respective Species after Castration : The *Turks*, therefore, lest their *Eunuchs* should provide them with a spurious Progeny, treat them in a far more inhuman Manner, than the *Italians* do. Since we have mentioned the *Turks*, it will not be improper to observe, that the *Persians*, though salacious, are, ne-

vertheless, generally impotent : For since, on account of *Polygamy*, which they have in common with the *Turks*, they have a numerous Progeny to be supported ; when they copulate with their Wives and Whores, they are not so sollicitous to procure an Offspring, as, like the infamous *Onan*, to emit a vapid and unprolific Seed, which, on account of the *Coffee* corrupted in their Veins, may, by a Person acquainted with Chymical Principles, be justly compared to the Lees of Wine, in a great Measure deprived of the volatile Salt and Sulphur of the Wine : Or it may be compared to that of the Eunuchs of other less brutal Nations ; or that of the *Scythians*, who are by *Hippocrates*, in *Lib. de Aere, Aquis, & Locis*, stiled *emasculated and effeminate Mortals*. The same Author, in the Work now quoted, assigns other Causes for the Sterility of the *Scythians* ; “ for, says he, they “ make so deep Incisions in the Veins be- “ hind their Ears, that when they come “ to be married, they are impotent.” But *Olearius* informs us, that without this Practice, the salacious *Persians* emasculate themselves only by the Use of *Coffee* : Nor is this surprizing, since Salacity, instead of promoting Procreation, procures Sterility. Hence a common Strumpet rarely becomes pregnant,

nant, notwithstanding her frequent venereal Encounters with falacious Rakes and Debauchees. Besides, there is a vast Difference between stimulating, cold, and languid Constitutions to Venery, which is obtained by *Rocket*, and fecundating the *Semen*, which is obtained by some Vegetables, as Sweet Almonds, Pine Kernels, Pistachio Nuts, and Chesnuts; as also by Animals, as Capons, Larks, Thrushes, Kids-Flesh, Mutton, or Veal. I do not deny, but *Coffee*, *Chocolate*, and *Tobacco*, have a Power of stimulating to Venery, but may yet induce Sterility, because they consist of heterogeneous Parts, or rather act by their whole Substances: But all these Things are unfit for fecundating the *Semen*; as also all other Substances of a drying Quality, and not cold Substances, as is commonly believed. The Effeminacy and Impotence then produced by drinking *Coffee*, and smoaking *Tobacco*, are sufficiently obvious. And to these two, if I am not mistaken, good Judges will join *Tea*, because according to *Martinius*, the *Chinese* by the last not only extinguish Thirst, but also dissipate their Humours to such a Degree, that they hardly ever spit. It is also by a drying Quality, that the *Agnus Castus*, *Rue*, *Mint*, and *Camphire*, render Men impotent. Besides, *Tea* is to the *Chinese* them-



selves only a new Thing, whose Virtues and Faculties they have not, as yet, sufficiently investigated ; for which Reason I justly prefer to it our own *Betony*, which has been deservedly celebrated for so many Ages. The *Chinese* Incapacity of Spitting is, therefore, a manifest Proof that *Tea* contains a drying, though not an intensely hot Sulphur. I do not find it expressly affirmed by Authors, that *Chocolate*, as well as *Coffee*, produces Sterility and Impotence ; since they rather assert, that it proves a Stimulus to Venery : A Circumstance confirmed by the Accounts of some Men of Learning and Penetration, upon their Return from *Africa* and *America*. But as *Benzon* informs us, “ that *Chocolate* has a somewhat “ bitterish Taste, and refrigerates, or dries the “ Body, without producing the smallest Degree of Intoxication :” Hence we may reasonably infer, that as *Chocolate* agrees with *Coffee* and *Tea*, in one Third of its Qualities, so all these three exactly agree with each other, in producing Effeminacy and Impotence : But I shall not here attempt an Investigation of their other Qualities. I therefore hope, that for the future, the *Europeans* will be wise, and reject *Coffee*, *Chocolate*, and *Tea* ; since they are all either equally bad, or equally good : Nay, I hope  
to

to see People of all Ranks and Conditions, have as great an Aversion to them as the *Mahometans* and *Turks*, or rather their Emperors have to *Tobacco*, the Lovers of which, as well as those who are idle, prodigal, barren, impotent, or effeminate, they will not suffer to live within their Territories. There is another Method of producing Barrenness and Impotence, probably brought from *Asia* into *Europe*, which is the indiscriminate Use of Venesection, in both Sexes, behind the Ears, for intolerable Tooth-achs. But let me tell the Persons, who, despising the Authority of *Hippocrates*, suffer, like the *Scythians*, the Veins behind their Ears to be opened, that they will afterwards repent their Folly, when they find Sterility and Impotence to be their Fate. Some practical Physicians may furnish us with Instances of Tooth-achs, accompanied with Deliriums, and other violent Symptoms; but none of them seem to have observed, that a Tooth-ach, when removed by opening the Veins behind the Ears, has proved the Cause of Sterility, as *Hippocrates*, who, according to *Macrobius*, was never deceived himself, nor imposed upon others, affirms, not of a single Instance or two, but of the whole Nation of the *Scythians*. Let, therefore, the Masters and Mistresses of Families

lies reject the Custom of cauterising or opening the Veins behind the Ears, unless they incline that their Children should be cursed with Sterility, or Impotence, which are attended with a dire and numerous Train of Woes. So that we hope the *Europeans* will guard against Sterility ; produced in the *Indies* by *Coffee*, *Tea*, and *Chocolate* ; and in *Scythia* by opening, or burning the Veins behind the Ears.

Having already considered the Regimen of the *Chinese*, I shall proceed to take Notice of their Manners, Customs, and Dispositions ; In the Execution of which Design I shall take my Accounts from *Martinius*, who, when treating of Quack-Physicians, affirms, that the *Chinese*, as well as the *Cretans*, are greatly addicted to Lying. The same Author, in his *Atlas Chinicus*, speaks in the following Manner : “ The *Europeans* are superior to the *Chinese* in Fortitude, but the *Chinese* excel the *Europeans* in Brightness of Genius : They are also sagacious, cunning, intrepid, industrious, and dextrous, in managing sudden Emergencies : Notwithstanding their great Abundance, they collect and preserve the most worthless Things, such as Dogs Bones, Feathers, and Hogs Bristles, which they

“ they sell. Their Penetration often dis-  
 “ covers itself by Fraud, Guile, and Im-  
 “ position. Their Merchants are indus-  
 “ trious and active, and the whole of the  
 “ Inhabitants spare no Pains, and think no  
 “ Labour too severe, when they have the  
 “ smallest Prospect of Gain, because they  
 “ always prefer Profit to Honesty. They  
 “ have sound and robust Constitutions, be-  
 “ ing accustomed to Fatigue from their  
 “ Infancy : Some of them are of as fair  
 “ Complexions as the *Europeans*.”

As I have before compared the *Chinese*  
 with the *European* Regimen, so I should  
 here institute the Comparison between their  
 Manners and Dispositions, if *Barclay* had  
 not already executed that Design with great  
 Judgment and Accuracy : Only I must ob-  
 serve, that their Cunning surpasses our Pru-  
 dence, and that their Fraud sufficiently  
 evinces their Inclination to deceive us. In  
 a word, Cunning, Avarice, and Lying, are  
 the distinguishing Characteristicks of the  
*Asiatics*, who yearly defraud the *Europeans*  
 of such immense Sums of Money for *Teas*.  
 As *Hippocrates* spared no Pains to remove and  
 root out the *Athenian* Plague, so I have used  
 the utmost of my Endeavours to destroy the  
 raging epidemical Madness of importing  
*Tea*



*Tea* into *Europe* from *China* ; since I have demonstrated, that the *Chinese Tea*, and the *Chamelæagnus*, or *Myrtus Brabantica*, are Plants of the same Species. Let such, therefore, as are unacquainted with *Botany*, cease to use *Chinese Tea*, and in its Room substitute our *European Chamelæagnus*. Tho' I have not Authority sufficient to force my Opinions upon others, yet let me persuade my Countrymen to use *Betony*, which, as *Antonius Musa* informs us, cures no less than forty Disorders, instead of the *Chinese Tea*, which is without Smell, corrupted by the Length of the Voyage, and destitute of the Qualities it is possessed of in *Asia* : Nor do I in the least doubt, but the *European Betony* would happily cure those Disorders, for which the *Chinese* recommend their *Tea*. The Physicians of *China* are indeed to be commended for curing Diseases by Abstinence from Meat and Drink, and the Use of simple Decoctions, or other similar Things; because Nature delights in Simplicity, is contented with little, and overpowered by a Farrago of compound Medicines.

If I should be laughed at for my Opinions, I shall comfort myself with this Reflection, that I have always had so sacred and inviolable an Attachment to Truth, that I have chearfully gone whithersoever she



TAB. II.

Fig. VIII.

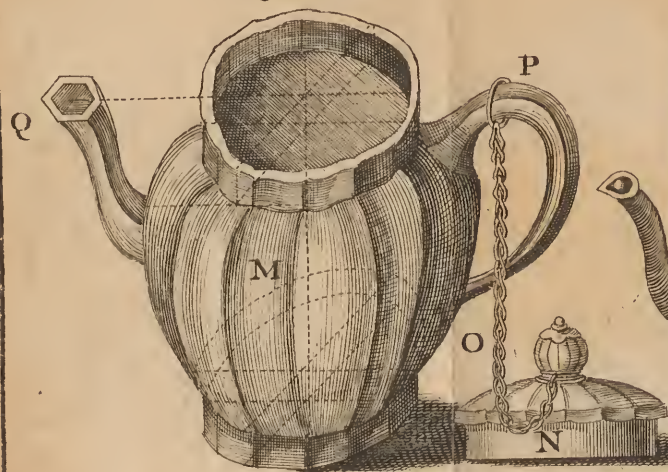


Fig. IX.

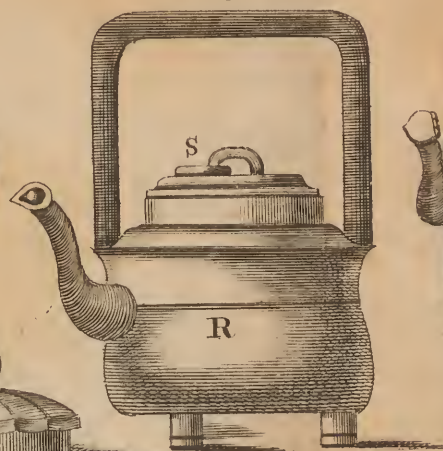


Fig. X.

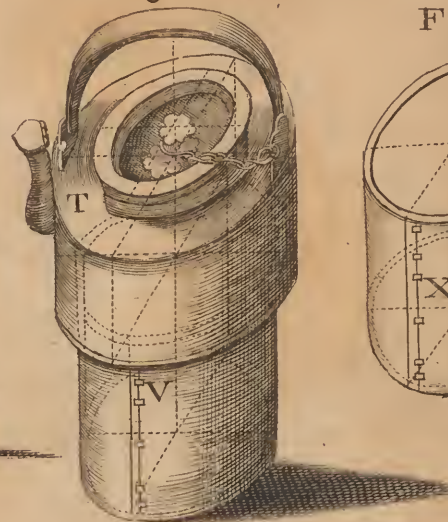


Fig. XI.

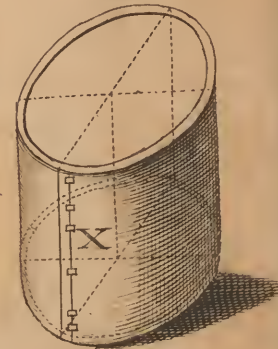


Fig. XII.

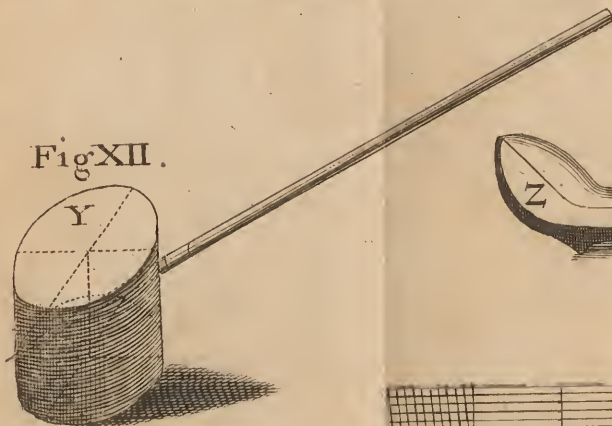
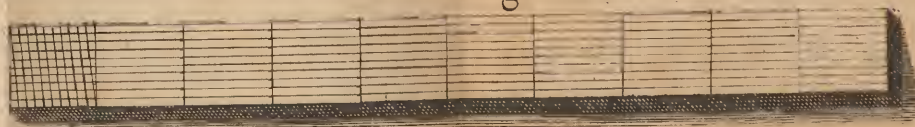


Fig. XIII.



Fig. XIV.







TAB. I.

Figl.

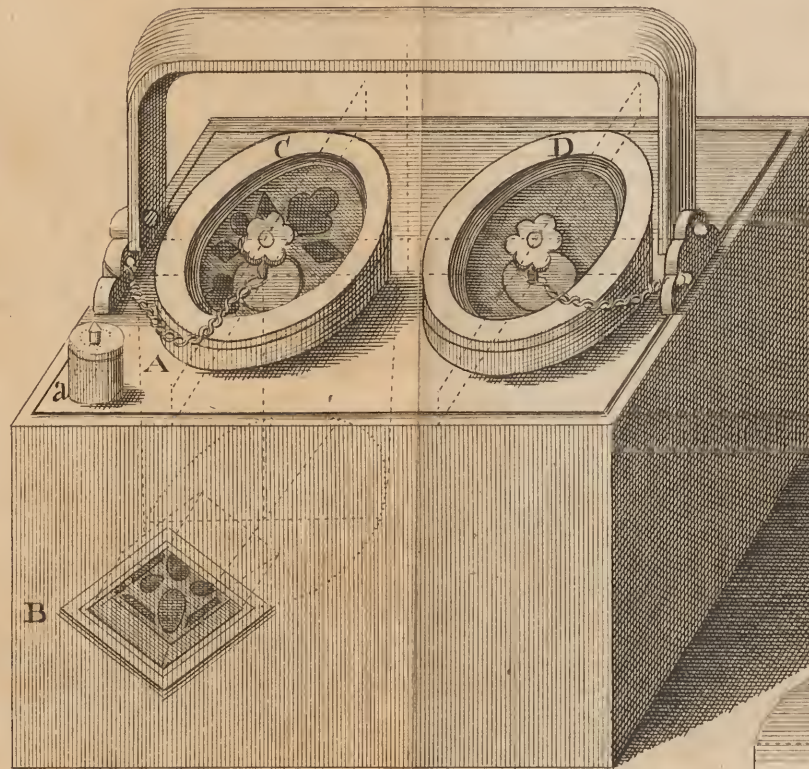
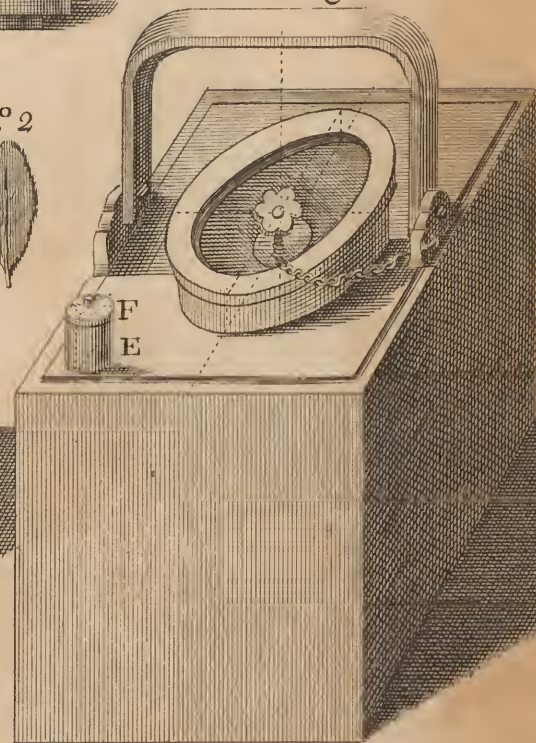


Fig.III.



FigII.



N.º 1

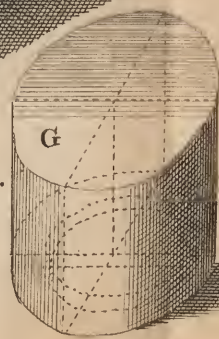


N.º 2



FigV

Fig.



IV.

Fig.VI.

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Fig.VII.



she led me ; so that I may, with a few Variations, put a Close to this Work, in the Words of *Cicero*, in *Academ. Quest. Lib. 4.*

“ If I had been induced to this Work  
 “ by Ostentation, or the Love of Dispute,  
 “ I ought to be condemned, not only as  
 “ a Fool, but also as a vicious and im-  
 “ moral Man ; for, if Obstinacy in Trifles  
 “ is justly ridiculed, it ought to be much  
 “ more so in Affairs of Importance. Du-  
 “ ring the whole Course of my Life I have  
 “ been impartial in my Searches after Truth,  
 “ and never attempted to impose upon the  
 “ Judgment of others ; for I can swear by  
 “ the immortal God, that I not only have  
 “ an ardent Love to Truth, but also that  
 “ I speak the genuine Sentiments of my  
 “ Mind ; for why should not I desire to  
 “ discover Truth, when I rejoice to find  
 “ what bears a near Resemblance to it.  
 “ As it is the peculiar Glory of the hu-  
 “ man Nature, to perceive Truth in its  
 “ genuine Colours ; so, it is a Disgrace to  
 “ Reason to embrace Falshood for Truth.  
 “ I do not, however, lay claim to Infallibi-  
 “ lity, since I confess that I may err, as well  
 “ as other Men.”

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*The Lord hath created Medicines out of the Earth, and he that is wise will not abhor them. Ecclesiasticus, Chap. xxxviii. Ver. 4.*

Ἱπποκρίῃ, τεχνέων μὲν πασέων ἐστὶν ἐπιανέσταιη.

Hippoc.

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